

παλαιὰ διαθήκη
THE OLD COVENANT

וַיִּקְרָא
VAYIKRA
LEVITICUS

*Rendered from the Hebrew — from the scrolls,
the codices, and the oldest copies.*

THE MASTER'S HAND UNVEILED

The Master stands; the veil is lifted.

παλαιὰ διαθήκη

THE OLD COVENANT

וַיִּקְרָא

VAYIKRA

LEVITICUS

*Rendered from the Hebrew — from the scrolls, the
codices, and the oldest copies.*

BEFORE YOU READ — LEVITICUS

ויקרא — VAYIKRA

What can be known of this book comes from the record itself and the oldest copies. What cannot be known is said plainly. Nothing is dressed as fact that is only a guess.

WHO

The book itself never names its writer at its head. It opens with the speaking itself: “And YudHeyVavHey calls to Moses, and speaks to him out of the Tent of Meeting, saying” (1:1). Within its own pages the words are given to Moses — the standing formula “And YudHeyVavHey speaks to Moses, saying” sounds twenty-seven times in the book — and once the speaking turns to Aaron alone: “And YudHeyVavHey speaks to Aaron, saying” (10:8); at other places Moses and Aaron are addressed together (11:1). Of the writing of the law as a whole, the record says that Moses finished writing the words of this law on a scroll (Deuteronomy 31:24). This page claims no more than the record carries.

WHAT

A book of the holy service: the laws of the offerings (chs. 1–7), the consecration of Aaron and his sons and its grief (chs. 8–10), cleanness and uncleanness in food, body, garment, and house (chs. 11–15), the Day of Atonement (ch. 16), and the holiness words spoken to all the people (chs. 17–26) — opened by “You are holy, because I, your Elohim YudHeyVavHey, [am] holy” (19:2) — closing with a chapter of vows and tithes (ch. 27). Its name is its first word: Vayikra, “and He calls.”

WHERE

The record names the place of the speaking, not the place of the writing. The words are spoken to Moses out of the Tent of Meeting (1:1); the book's seals name Mount Sinai — the statutes are those YudHeyVavHey has given “in Mount Sinai, by the hand of Moses” (26:46), and its last verse seals the commands the same way (27:34). Where the book itself was written down, the record does not say.

WHEN

No year of writing is fixed by the record, and this page fixes none. In the record's own order the book stands where the Dwelling Place has just been raised — “in the first month, in the second year, on the first of the month, the Dwelling Place has been raised up”

(Exodus 40:17) — and its words are spoken from it. Men's placements of the writing are estimates; the copies, not the guesses, are this book's witnesses.

THE WRITER

Moses stands at the hearing end of this book from its first verse to its seals: called at its opening (1:1), charged to speak to the sons of Israel, to Aaron, and to the priests throughout, and named in its closing seals as the hand by which the statutes were given (26:46; 27:34). Aaron his brother is spoken to once alone (10:8), and the tenth chapter carries his answer to grief in four words: “and Aaron is silent” (10:3).

THE OLDEST COPIES THAT CARRY IT

The Dead Sea Scrolls (200s BCE and after). Copies of Leviticus were found among the scrolls at Qumran — the oldest copies of this book by a thousand years; they survive in fragments, in parts, never whole. Codex Aleppo (900s). The crown copy of the Hebrew writings, prized above all others by the scribes; of Leviticus, almost nothing survives in it — its Torah was largely lost, and its surviving leaves begin near the end of Deuteronomy. Codex Leningrad (1008). The oldest complete copy of the Hebrew writings, whole from Genesis to Malachi; the text rendered here is carried in its line, in the Westminster

Leningrad Codex. The Samaritan Pentateuch. The Torah kept by the Samaritan community in its own hand — a second ancient line of the five books, standing beside the Masoretic line, dividing from it in named places. The Greek (the Seventy, 200s BCE). Leviticus rendered into Greek at Alexandria — the oldest translation of this book, and a witness to a Hebrew line older than any complete Hebrew copy. In these copies the Name is not written as other words are written: in the scrolls the scribes set it in the ancient paleo-Hebrew letters inside the later hand, so the eye meets it set apart on the page — the same set-apart handling this rendering follows when it prints the Name as YudHeyVavHey at every standing the Hebrew carries it.

Everything on this page can be checked against the record and the copies. What the record does not say, this page does not claim.

THE NAME

יהוה

It is said that no one ever knew His name — that He named Himself only I AM. The standings of the record itself answer, and they are gathered on this page, which stands in the front of every volume of the Old Covenant, so the reader can weigh them before the reading begins.

CALLED ON FROM THE BEGINNING

From the first generations, men are shown preaching in the Name. Of the days of Enos it is written: “then a beginning was made of preaching in the Name of YudHeyVavHey” (Genesis 4:26). Abraham built an altar east of Beth-El, “and preaches in the Name of YudHeyVavHey” (Genesis 12:8); and coming back to that altar, “there Abram preaches in the Name of YudHeyVavHey” (Genesis 13:4).

AT THE BUSH — I AM, AND THE NAME

Moses is sent from the bush with two standings, back to back, and they are the same word in two persons. Elohim says to him: “**I AM THAT WHICH I AM**”; and, “Thus you say to the sons of Israel: **I AM has sent me to**

you” (Exodus 3:14). The word rendered I AM is Ehyeh (אֶהְיֶה) — the verb of being in the first person, I AM, in His own mouth; Ehyeh asher Ehyeh. In the next breath the name is given as men carry it: “YudHeyVavHey, Elohim of your fathers, Elohim of Abraham, Elohim of Isaac, and Elohim of Jacob, has sent me to you; **this [is] My Name for all time, and this [is] My memorial, to generation [and] generation**” (Exodus 3:15). The Name is the same word in the third person — He Is. What He says of Himself is I AM; what He gave to be remembered by, for all time, is the Name.

AS ELOHIM ALMIGHTY

Afterward He says to Moses: “and I appear to Abraham, to Isaac, and to Jacob, as Elohim Almighty; as for My Name YudHeyVavHey, I have not been known to them” (Exodus 6:3). The verse stands here as it is printed in this volume. Beside it stand the Genesis standings gathered above: the fathers preaching in the Name at altars the record names. The standings are gathered; nothing is settled on this page beyond the record's own words.

THE COUNT

In the Hebrew text of the Old Covenant the Name stands 6,828 times, counted word by word: the four letters in their own pointing 6,521 times (3068), under the qere pointing 306 times (3069), and once in a compound, at Exodus 17:15 (3071). The first standing is Genesis 2:4: “in the day of YudHeyVavHey Elohim’s making the earth and the heavens.” His short form, YAH, stands 50 times in 46 verses; its first standing is the Song at the sea: “My strength and song is YAH” (Exodus 15:2). Every standing is listed in DEVARIM — The Words, Vol. 1.

THE READING CUSTOM

In later generations the reading took up a custom: the Name was not spoken aloud. Where the reader's eye met the four letters, his mouth said Adonai (אֲדֹנָי) — “My Master,” the lord-word — a word that stands in the text itself, first at Genesis 15:2, where Abram speaks it in the same breath with the Name. The copies carry the custom's mark in their pointing: the 306 qere standings are pointed for the word that is read — Adonai — not for the word that is written. Through all of it the letters never moved. The Name never left the page.

IN THESE VOLUMES

In these volumes the Name prints as YudHeyVavHey wherever the Hebrew carries it, and the short form as YAH — counted verse by verse, so the count on the page answers to the count in the Hebrew. His own spoken words print in tekhelet blue, as throughout the set.

HOW THIS BOOK IS LAID OUT

THE RENDERING'S NAME. This rendering is called THE MASTER'S HAND UNVEILED — the name given to it on October 14, 2026 — and its motto, given with the name, stands on the title page beneath it: “The Master stands; the veil is lifted.” The Master's hand, unveiled — the veil taken away (2 Corinthians 3) — and the names standing exactly as the copies carry them.

The Hebrew line of each verse prints first, from the Westminster Leningrad Codex as the Open Scriptures Hebrew Bible tags it, word by word; the cantillation marks are lifted, the vowel points stand. The rendering follows beneath it. Helper words the English needs, which the Hebrew does not say aloud, stand in [brackets]. The Name prints as YudHeyVavHey at every standing where the Hebrew carries it — 311 standings in this book, the first in its very first verse (1:1) — counted from the Hebrew itself, verse by verse. Where the Hebrew carries Elohim, the rendering prints Elohim; no standing of the English word God stands in the rendering. The lord-words do not stand in this book, and neither

does the word Ruach; nothing of either is supplied. The spoken words of YudHeyVavHey print in tekhelet blue, classified verse by verse as the set's classification carries them — the same classification the Complete Kodesh prints. In this book 737 verses print wholly tekhelet and 122 black: the call of the first verse prints black, as the frame, and the speech opens at 1:2; and the consecration chapters (chs. 8–10) print black as narrative under the same classification — the charge spoken to Aaron at 10:8–11 among them, stated here in the open; the words themselves are nowhere altered. Where the old copies divide, the divide is named in the Standing Notes at the back, with its witnesses; nothing is settled in silence. The Cross-Check at the back lists every place this rendering differs from the project corpus's English dress, and why.

VAYIKRA — CHAPTER 1

וַיִּקְרָא אֶל מֹשֶׁה וַיְדַבֵּר יְהוָה אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר

1 And YudHeyVavHey calls to Moses, and speaks to him out of the Tent of Meeting, saying,

דִּבֶּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי יִקְרִיב מִכֶּם קֶרְבֵּן לַיהוָה מִן הַבְּהֵמָה מִן הַבֶּקֶר וּמִן הַצֹּאן תִּקְרִיבוּ אֶת קֶרְבַּנְכֶּם

2 “Speak to the sons of Israel, and you have said to them: Any man of you, when he brings an offering near to YudHeyVavHey out of the livestock—out of the herd or out of the flock—you bring your offering near.

אִם עֹלָה קֶרְבְּנוֹ מִן הַבֶּקֶר זָכָר תָּמִים יִקְרִיבֵנוּ אֶל פֶּתַח אֹהֶל מוֹעֵד יִקְרִיב אֹתוֹ לְרֹצְנוֹ לִפְנֵי יְהוָה

3 If his offering [is] a burnt-offering out of the herd, he brings a male near, a perfect one, to the opening of the Tent of Meeting; he brings it near at his pleasure before YudHeyVavHey;

וְסָמַךְ יָדוֹ עַל רֹאשׁ הָעֹלָה וְנִרְצָה לוֹ לְכַפֵּר עָלָיו

4 and he has laid his hand on the head of the burnt-offering, and it has been accepted for him to make atonement for him;

וְשָׁחַט אֶת בֶּן הַבָּקָר לִפְנֵי יְהוָה וְהַקְרִיבוּ בְנֵי אֶהֱרֹן הַכֹּהֲנִים אֶת הַדָּם וְזָרְקוּ אֶת
הַדָּם עַל הַמִּזְבֵּחַ סָבִיב אֲשֶׁר פָּתַח אֹהֶל מוֹעֵד

5 and he has slaughtered the son of the herd
before YudHeyVavHey; and sons of Aaron, the
priests, have brought the blood near, and
sprinkled the blood around the altar, which
[is] at the opening of the Tent of Meeting.

וְהִפְשִׁיט אֶת הָעֶלָּה וְנָתַח אֹתָהּ לַנֶּתְחָיָהּ

6 And he has stripped the burnt-offering, and
has cut it into its pieces;

וְנָתַנוּ בְנֵי אֶהֱרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ וְעָרְכוּ עֲצִים עַל הָאֵשׁ

7 and the sons of Aaron the priest have put fire
on the altar, and arranged wood on the fire;

וְעָרְכוּ בְנֵי אֶהֱרֹן הַכֹּהֲנִים אֶת הַנֶּתְחִים אֶת הָרֹאשׁ וְאֶת הַפֶּדֶר עַל הָעֲצִים אֲשֶׁר עַל
הָאֵשׁ אֲשֶׁר עַל הַמִּזְבֵּחַ

8 and sons of Aaron, the priests, have arranged
the pieces, with the head and the fat, on the
wood, which [is] on the fire, which [is] on the
altar;

וְקָרְבוּ וּכְרָעוּ יָרֵחַץ בָּמִים וְהִקְטִיר הַכֹּהֵן אֶת הַכֹּל הַמִּזְבֵּחַהּ עָלָהּ אֲשֶׁה רִיחַ
נִיחֹחַ לַיהוָה

9 and he washes its innards and its legs with
water; and the priest has made incense with

the whole on the altar, a burnt-offering, a fire-offering of refreshing fragrance to
YudHeyVavHey.

וְאִם מִן הַצֹּאן קָרְבָּנוֹ מִן הַכְּשָׁבִים אוֹ מִן הָעִזִּים לְעֹלָה זָכָר תָּמִים יִקְרִיבֵנוּ

10 And if his offering [is] out of the flock—out of the sheep or out of the goats—he brings a male near, a perfect one, for a burnt-offering,

וְשַׁחַט אֹתוֹ עַל יָרֵךְ הַמִּזְבֵּחַ צִפְנָה לִפְנֵי יְהוָה וְזָרְקוּ בְּנֵי אֹהֶלן הַכֹּהֲנִים אֶת דָּמֹו עַל הַמִּזְבֵּחַ סָבִיב

11 and he has slaughtered it by the side of the altar northward, before YudHeyVavHey; and sons of Aaron, the priests, have sprinkled its blood around the altar;

וְנָתַח אֹתוֹ לְנִתְחָיו וְאֵת רֹאשׁוֹ וְאֵת פָּדְרוֹ וְעֶרְףְּ הַכֹּהֵן אֹתָם עַל הָעֲצִים אֲשֶׁר עַל הָאֵשׁ אֲשֶׁר עַל הַמִּזְבֵּחַ

12 and he has cut it into its pieces, and its head and its fat, and the priest has arranged them on the wood, which [is] on the fire, which [is] on the altar;

וְהִקְרִיב וְהִכְרִיעַ יָרֵחַץ בְּמִים וְהִקְרִיב הַכֹּהֵן אֶת הַכֹּל וְהִקְטִיר הַמִּזְבֵּחַ עֲלָה הוּא אֲשֶׁה יֵיחַ נִיחַח לִיהוָה

13 and he washes the innards and the legs with water, and the priest has brought the whole

near, and has made incense on the altar; it [is]
a burnt-offering, a fire-offering of refreshing
fragrance to YudHeyVavHey.

וְאִם מִן הָעוֹף עֵלָה קָרְבָּנוֹ לַיהוָה וְהִקְרִיב מִן הַתּוֹרִים אוֹ מִן בְּנֵי הַיוֹנָה אֶת קָרְבָּנוֹ

14 And if his offering [is] a burnt-offering out of
the bird to YudHeyVavHey, then he has
brought his offering near out of the turtle-
doves or out of the young pigeons,

וְהִקְרִיבוּ הַכֹּהֵן אֶל הַמִּזְבֵּחַ וּמָלַק אֶת רֹאשׁוֹ וְהִקְטִיר הַמִּזְבֵּחַה וְנִמְצָה דָּמוֹ עַל קִיר
הַמִּזְבֵּחַ

15 and the priest has brought it near to the altar,
and has wrung off its head, and has made
incense on the altar, and its blood has been
wrung out by the side of the altar;

וְהִסִּיר אֶת מְרֹאתוֹ בְּנִצָּתָהּ וְהִשְׁלִיךְ אֹתָהּ אֶצְל הַמִּזְבֵּחַ קִדְמָה אֶל מְקוֹם הַדָּשָׁן

16 and he has turned aside its crop with its
feathers, and has cast it near the altar,
eastward, to the place of ashes;

וְשָׁסַע אֹתוֹ בְּכַנְפָּיו לֹא יִבְדִּיל וְהִקְטִיר אֹתוֹ הַכֹּהֵן הַמִּזְבֵּחַה עַל הָעֵצִים אֲשֶׁר עַל
הָאֵשׁ עֵלָה הוּא אֵשֶׁה רֵיחַ נִיחֹחַ לַיהוָה

17 and he has cleaved it with its wings (he does
not separate [it]), and the priest has made it an
incense on the altar, on the wood, which [is]

on the fire; it [is] a burnt-offering, a fire-offering of refreshing fragrance to YudHeyVavHey.”

VAYIKRA — CHAPTER 2

וּנְפֹשׁ כִּי תִקְרִיב קָרְבָּן מִנְחָה לַיהוָה סֶלֶת יִהְיֶה קָרְבָּנוֹ וַיִּצַק עָלֶיהָ שֶׁמֶן וְנָתַן עָלֶיהָ לְבֹנָה

- 1 “And when a person brings an offering near, a present to YudHeyVavHey, [and] his offering is of flour, then he has poured oil on it, and has put frankincense on it;

וַהֲבִיֵּאה אֶל בְּנֵי אֶהְרֹן הַכֹּהֲנִים וְקִמֵּץ מִשֶּׁם מְלֵא קִמְצוֹ מִסֶּלֶתָהּ וּמִשְׁמֶנָּה עַל כָּל לְבֹנָתָהּ וַהֲקִטִּיר הַכֹּהֵן אֶת אֲזִכָּרְתָּהּ הַמִּזְבֵּחַ אֲשֶׁה רִיחַ נִיחֹחַ לַיהוָה

- 2 and he has brought it to the sons of Aaron, the priests, and one [of the priests] has taken from there the fullness of his hand of its flour and of its oil, besides all its frankincense, and the priest has made incense with its memorial on the altar, a fire-offering of refreshing fragrance to YudHeyVavHey;

וַהֲנוֹתַתָּה מִן הַמִּנְחָה לְאֶהְרֹן וּלְבָנָיו קֹדֶשׁ קֳדָשִׁים מֵאֲשֵׁי יְהוָה

- 3 and the remnant of the present [is] for Aaron and for his sons, most holy, of the fire-offerings of YudHeyVavHey.

וְכִי תִקְרַב קָרְבָּן מִנְחָה מֵאֲפֶה תִנּוּר סֶלֶת חִלּוֹת מִצַּת בָּלוּלָת בֶּשֶׁמֶן וְרִקִּיקֵי מִצּוֹת מִשְׁחִים בֶּשֶׁמֶן

4 And when you bring an offering near, a present baked in an oven, [it is of] unleavened cakes of flour mixed with oil, or thin unleavened cakes anointed with oil.

וְאִם מִנְחָה עַל הַמִּחְבֶּת קֶרֶבֶנֶךָ סֶלֶת בְּלוּלָה בְּשֶׁמֶן מִצָּה תִהְיֶה

5 And if your offering [is] a present [made] on the griddle, it is of flour, mixed with oil, unleavened;

פְּתוֹת אֹתָהּ פְּתִים וְיִצְקֶתָ עָלֶיהָ שֶׁמֶן מִנְחָה הִוא

6 divide it into parts, and you have poured oil on it; it [is] a present.

וְאִם מִנְחַת מִרְחֶשֶׁת קֶרֶבֶנֶךָ סֶלֶת בְּשֶׁמֶן תַּעֲשֶׂה

7 And if your offering [is] a present [made] on the frying-pan, it is made of flour with oil,

וְהִבֵּאתָ אֶת הַמִּנְחָה אֲשֶׁר יַעֲשֶׂה מֵאֲלָה לִיהוָה וְהִקְרִיבָהּ אֶל הַכֹּהֵן וְהִגִּישָׁהּ אֶל הַמִּזְבֵּחַ

8 and you have brought in the present which is made of these to YudHeyVavHey, and [one] has brought it near to the priest, and he has brought it near to the altar,

וְהִרִים הַכֹּהֵן מִן הַמִּנְחָה אֶת אֲזִכָּרְתָּהּ וְהִקְטִיר הַמִּזְבֵּחַ אֵשָׁה רִיחַ נִיחֹחַ לִיהוָה

9 and the priest has lifted up from the present its memorial, and has made incense on the altar, a fire-offering of refreshing fragrance to YudHeyVavHey;

וְהִנֹּתֶרֶת מִן הַמִּנְחָה לְאַהֲרֹן וּלְבָנָיו קֹדֶשׁ קֳדָשִׁים מֵאֲשֵׁי יְהוָה

10 and the remnant of the present [is] for Aaron and for his sons, most holy, of the fire-offerings of YudHeyVavHey.

כָּל הַמִּנְחָה אֲשֶׁר תִּקְרִיבוּ לַיהוָה לֹא תַעֲשֶׂה חֶמֶץ כִּי כָּל שָׂאֵר וְכָל דָּבֵשׁ לֹא תִקְטִירוּ מִמֶּנּוּ אֲשֶׁה לַיהוָה

11 No present which you bring near to YudHeyVavHey is made fermented, for you do not make incense [as] a fire-offering to YudHeyVavHey with any leaven or any honey.

קִרְבָּן רֵאשִׁית תִּקְרִיבוּ אֹתָם לַיהוָה וְאֵל הַמִּזְבֵּחַ לֹא יֵעָלוּ לָרִיחַ נִיחֹחַ

12 An offering of first-[fruits]—you bring them near to YudHeyVavHey, but they do not go up on the altar for refreshing fragrance.

וְכָל קִרְבָּן מִנְחָתְךָ בְּמֶלַח תִּמְלַח וְלֹא תִשָּׁבֵית מֶלַח בְּרִית אֱלֹהֶיךָ מֵעַל מִנְחָתְךָ עַל כָּל קִרְבָּנְךָ תִּקְרִיב מֶלַח

13 And every offering—your present—you season with salt, and you do not let the salt of the covenant of your Elohim cease from your

present; you bring salt near with all your offerings.

וְאִם תִּקְרִיב מִנְחָת בְּכוֹרִים לַיהוָה אָבִיב קִלּוֹי בָּאֵשׁ גָּרֵשׁ כֶּרֶמֶל תִּקְרִיב אֶת מִנְחָת
בְּכוֹרֶיךָ

14 And if you bring a present of first-fruits near to YudHeyVavHey, you bring the present of your first-fruits near of green ears, roasted with fire, beaten out [grain] of a fruitful field,

וְנָתַתָּ עָלֶיהָ שֶׁמֶן וְשִׁמְתָּ עָלֶיהָ לְבִנָּה מִנְחָה הִוא

15 and you have put oil on it, and laid frankincense on it, [for] it [is] a present;

וְהִקְטִיר הַכֹּהֵן אֶת אֲזִכָּרְתָּהּ מִגִּרְשָׁהּ וּמִשִּׁמְנָהּ עַל כָּל לְבִנָּתָהּ אֲשֶׁה לַיהוָה

16 and the priest has made incense with its memorial from its beaten out [grain], and from its oil, besides all its frankincense, [as] a fire-offering to YudHeyVavHey.”

VAYIKRA — CHAPTER 3

וְאִם זֶבַח שְׁלָמִים קָרְבָּנוֹ אִם מִן הַבָּקָר הוּא מִקְרִיב אִם זָכָר אִם נִקְבָּה תַּמִּים
יִקְרִיבֵנּוּ לִפְנֵי יְהוָה

- 1 “And if his offering [is] a sacrifice of peace-offerings, if he is bringing near out of the herd, whether male or female, he brings a perfect one near before YudHeyVavHey,

וְסָמַךְ יָדוֹ עַל רֹאשׁ קָרְבָּנוֹ וּשְׁחָטוֹ פָּתַח אֹהֶל מוֹעֵד וְזָרְקוּ בְּנֵי אֹהֶל הַכֹּהֲנִים אֶת
הַדָּם עַל הַמִּזְבֵּחַ סָבִיב

- 2 and he has laid his hand on the head of his offering, and has slaughtered it at the opening of the Tent of Meeting, and sons of Aaron, the priests, have sprinkled the blood around the altar.

וְהִקְרִיב מִזֶּבַח הַשְּׁלָמִים אִשָּׁה לִיהוָה אֶת הַחֹלֶב הַמְכַסֶּה אֶת הַקֶּרֶב וְאֶת כָּל
הַחֹלֶב אֲשֶׁר עַל הַקֶּרֶב

- 3 And he has brought near from the sacrifice of the peace-offerings a fire-offering to YudHeyVavHey, the fat which is covering the innards, and all the fat which [is] on the innards,

וְאֵת שְׁתֵּי הַכְּלִית וְאֵת הַחֹלֶב אֲשֶׁר עֲלֶהֶן אֲשֶׁר עַל הַכֶּסֶּלִים וְאֵת הַיִּתְרֹת עַל הַכֶּבֶד
עַל הַכְּלִיּוֹת יְסִירָנָהּ

4 and the two kidneys, and the fat which [is] on
them, which [is] on the flanks, and the
redundance on the liver above the kidneys—
he turns it aside,

וְהִקְטִירוּ אֹתוֹ בְּנֵי אֹהֶרֶן הַמִּזְבֵּחַ עַל הָעֹלָה אֲשֶׁר עַל הָעֵצִים אֲשֶׁר עַל הָאֵשׁ אֲשֶׁה
רִיחַ נִיחֹחַ לַיהוָה

5 and sons of Aaron have made it an incense on
the altar, on the burnt-offering which [is] on
the wood, which [is] on the fire, [as] a fire-
offering of refreshing fragrance to
YudHeyVavHey.

וְאִם מִן הַצֹּאן קָרְבָּנוֹ לְזֶבַח שְׁלָמִים לַיהוָה זָכָר אוֹ נִקְבָּה תָּמִיד יִקְרִיבֵנוּ

6 And if his offering [is] out of the flock for a
sacrifice of peace-offerings to YudHeyVavHey,
male or female, he brings a perfect one near;

אִם כֶּשֶׁב הוּא מִקְרִיב אֶת קָרְבָּנוֹ וְהִקְרִיב אֹתוֹ לִפְנֵי יְהוָה

7 if he is bringing a sheep near [for] his offering,
then he has brought it near before
YudHeyVavHey,

וְסָמַךְ אֶת יָדוֹ עַל רֹאשׁ קָרְבָּנוֹ וְשַׁחַט אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד וְזָרְקוּ בְנֵי אֹהֶרֶן אֶת
דָּמֹו עַל הַמִּזְבֵּחַ סָבִיב

8 and has laid his hand on the head of his offering, and has slaughtered it before the Tent of Meeting, and sons of Aaron have sprinkled its blood around the altar.

וְהִקְרִיב מִזֶּבַח הַשְּׁלָמִים אִשָּׁה לַיהוָה חֲלָבוֹ הָאֲלִיָּה תְּמִימָה לְעֻמַּת הָעֶצֶה יְסִירָנָה
וְאֵת הַחֶלֶב הַמְכֻסָּה אֶת הַקֶּרֶב וְאֵת כָּל הַחֶלֶב אֲשֶׁר עַל הַקֶּרֶב

9 And he has brought near from the sacrifice of the peace-offerings a fire-offering to YudHeyVavHey, its fat, the whole fat tail close by the bone—he turns it aside, and the fat which is covering the innards, and all the fat which [is] on the innards,

וְאֵת שְׁתֵּי הַכְּלִית וְאֵת הַחֶלֶב אֲשֶׁר עֲלֶיהֶן אֲשֶׁר עַל הַכְּסָלִים וְאֵת הַיִּתְרֹת עַל הַכֶּבֶד
עַל הַכְּלִית יְסִירָנָה

10 and the two kidneys, and the fat which [is] on them, which [is] on the flanks, and the redundancy on the liver above the kidneys—he turns it aside,

וְהִקְטִירוּ הַכֹּהֵן הַמְזֻבָּח לָחֶם אִשָּׁה לַיהוָה

11 and the priest has made it an incense on the altar [as] bread of a fire-offering to YudHeyVavHey.

וְאִם עִז קָרְבָּנוֹ וְהִקְרִיבוּ לִפְנֵי יְהוָה

12 And if his offering [is] a goat, then he has brought it near before YudHeyVavHey,

וְסָמַךְ אֶת יָדוֹ עַל רִאשׁוֹ וְשָׁחַט אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד וְזָרְקוּ בְנֵי אֹהֶרֶן אֶת דָּמּוֹ עַל
הַמִּזְבֵּחַ סָבִיב

13 and has laid his hand on its head, and has slaughtered it before the Tent of Meeting, and sons of Aaron have sprinkled its blood around the altar;

וְהִקְרִיב מִמֶּנּוּ קֶרְבָּנוֹ אִשָּׁה לַיהוָה אֶת הַחֶלֶב הַמְכַסֶּה אֶת הַקֶּרֶב וְאֶת כָּל הַחֶלֶב
אֲשֶׁר עַל הַקֶּרֶב

14 and he has brought his offering near from it, a fire-offering to YudHeyVavHey, the fat which is covering the innards, and all the fat which [is] on the innards,

וְאֶת שְׁתֵּי הַכְּלִית וְאֶת הַחֶלֶב אֲשֶׁר עֲלֵהֶן אֲשֶׁר עַל הַכְּסָלִים וְאֶת הַיִּתְרֹת עַל הַכְּבֵד
עַל הַכְּלִית יְסִירָנָהּ

15 and the two kidneys, and the fat which [is] on them, which [is] on the flanks, and the redundance on the liver above the kidneys—he turns it aside,

וְהִקְטִירָם הַכֹּהֵן הַמִּזְבֵּחַ לֶחֶם אִשָּׁה לְרִיחַ נִיחֹחַ כָּל חֶלֶב לַיהוָה

16 and the priest has made them an incense on the altar [as] bread of a fire-offering, for

refreshing fragrance; all the fat [is]
YudHeyVavHey's.

חֲקֵת עוֹלָם לְדֹרֵיכֵיכֶם בְּכֹל מוֹשְׁבֵיכֶם כָּל חֶלֶב וְכָל דָּם לֹא תֹאכְלוּ

17 [This is] a continuous statute throughout your generations in all your dwellings: you do not eat any fat or any blood.”

VAYIKRA — CHAPTER 4

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר

1 And YudHeyVavHey speaks to Moses, saying,

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר נִפְשׁ כִּי תַחֲטָא בְשִׁגְגָה מִכָּל מִצְוֹת יְהוָה אֲשֶׁר לֹא
תַעֲשֶׂינָה וְעָשָׂה מֵאֲחַת מֵהֵנָּה

2 “Speak to the sons of Israel, saying, When a
person sins through ignorance against any of
the commands of YudHeyVavHey [regarding
things] which are not to be done, and has done
[something] against one of these—

אִם הִכֹּהֵן הַמֵּשִׁיחַ יַחֲטָא לְאַשְׁמַת הָעָם וְהִקְרִיב עַל חַטָּאתוֹ אֲשֶׁר חָטָא פֶּרֶךְ בֶּן
בָּקָר תָּמִים לִיהוָה לְחַטָּאת

3 if the priest who is anointed sins according to
the guilt of the people, then he has brought
near for his sin which he has sinned a bullock,
a son of the herd, a perfect one, to
YudHeyVavHey, for a sin-offering,

וְהֵבִיא אֶת הַפָּר אֶל פֶּתַח אֹהֶל מוֹעֵד לִפְנֵי יְהוָה וְסָמַךְ אֶת יָדוֹ עַל רֹאשׁ הַפָּר
וְשָׁחַט אֶת הַפָּר לִפְנֵי יְהוָה

4 and he has brought in the bullock to the
opening of the Tent of Meeting before
YudHeyVavHey, and has laid his hand on the

head of the bullock, and has slaughtered the bullock before YudHeyVavHey.

וְלָקַח הַכֹּהֵן הַמָּשִׁיחַ מִדָּם הַפֶּר וַהֲבִיֵּא אֹתוֹ אֶל אֹהֶל מוֹעֵד

5 And the priest who is anointed has taken of the blood of the bullock, and has brought it into the Tent of Meeting,

וְטָבַל הַכֹּהֵן אֶת אֶצְבָּעוֹ בַּדָּם וַהֲזָה מִן הַדָּם שִׁבְעַת פְּעָמִים לִפְנֵי יְהוָה אֶת פְּנֵי פֶרֶכֶת הַקֹּדֶשׁ

6 and the priest has dipped his finger in the blood, and sprinkled of the blood seven times before YudHeyVavHey, at the front of the veil of the holy place;

וְנָתַן הַכֹּהֵן מִן הַדָּם עַל קַרְנוֹת מִזְבֵּחַ קֹטֶרֶת הַסַּמִּים לִפְנֵי יְהוָה אֲשֶׁר בְּאֹהֶל מוֹעֵד וְאֵת כָּל דָּם הַפֶּר יִשְׁפֹּךְ אֶל יְסוֹד מִזְבֵּחַ הָעֹלָה אֲשֶׁר פֶּתַח אֹהֶל מוֹעֵד

7 and the priest has put of the blood on the horns of the altar of spice-incense before YudHeyVavHey, which [is] in the Tent of Meeting, and he pours out all the blood of the bullock at the foundation of the altar of the burnt-offering, which [is] at the opening of the Tent of Meeting.

וְאֵת כָּל חֵלֶב פֶּר הַחֻטָּאת יָרִים מִמֶּנּוּ אֶת הַחֵלֶב הַמְכַסֶּה עַל הַקָּרֶב וְאֵת כָּל הַחֵלֶב אֲשֶׁר עַל הַקָּרֶב

8 And he lifts up from it all the fat of the bullock of the sin-offering, the fat which is covering over the innards, and all the fat which [is] on the innards,

וְאֵת שְׁתֵּי הַכְּלִיֹּת וְאֵת הַחֵלֶב אֲשֶׁר עָלֶיהֶן אֲשֶׁר עַל הַכֶּסְלִים וְאֵת הַיִּתְרָת עַל הַכֶּבֶד עַל הַכְּלִיֹּת יְסִירָנָהּ

9 and the two kidneys, and the fat which [is] on them, which [is] on the flanks, and the redundance on the liver above the kidneys—he turns it aside,

כָּאֲשֶׁר יִיּוֹרֵם מִשּׁוֹר זָבַח הַשְּׁלָמִים וְהַקְטִירִם הַכֹּהֵן עַל מִזְבַּח הָעֹלָה

10 as it is lifted up from the ox of the sacrifice of the peace-offerings; and the priest has made them an incense on the altar of the burnt-offering.

וְאֵת עוֹר הַפָּר וְאֵת כָּל בְּשָׂרוֹ עַל רִאשׁוֹ וְעַל כְּרָעָיו וְקִרְבּוֹ וּפְרָשׁוֹ

11 And the skin of the bullock, and all its flesh, with its head, and with its legs, and its innards, and its dung—

וְהוֹצִיא אֶת כָּל הַפָּר אֶל מַחוּץ לַמַּחֲנֶה אֶל מְקוֹם טָהוֹר אֶל שֹׁפַךְ הַדָּשֵׁן וְשִׁרְף אֹתוֹ עַל עֲצִים בְּאֵשׁ עַל שֹׁפַךְ הַדָּשֵׁן שִׁרְף

12 he has even brought out the whole bullock to the outside of the camp, to a clean place, to the

place of the pouring out of the ashes, and he has burned it on the wood with fire; it is burned beside the place of the pouring out of the ashes.

וְאִם כָּל עֵדֶת יִשְׂרָאֵל יִשְׁגּוּ וְנִעְלָם דְּבַר מִעֲיִנֵי הַקֹּהֵל וַעֲשׂוּ אַחַת מִכָּל מִצְוֹת יְהוָה
אֲשֶׁר לֹא תַעֲשִׂינָהּ וְאֲשָׁמוּ

13 And if all the congregation of Israel errs ignorantly, and the thing has been hidden from the eyes of the assembly, and they have done [something against] one of all the commands of YudHeyVavHey [regarding things] which are not to be done, and have been guilty;

וְנִדְעָה הַחֲטָאתָא אֲשֶׁר חָטְאוּ עָלֶיהָ וְהִקְרִיבוּ הַקֹּהֵל פָּר בֶּן בָּקָר לַחֲטָאת וְהִבְיִאוּ
אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד

14 when the sin which they have sinned concerning it has been known, then the assembly has brought a bullock near, a son of the herd, for a sin-offering, and they have brought it in before the Tent of Meeting;

וְסָמְכוּ זִקְנֵי הָעֵדָה אֶת יְדֵיהֶם עַל רֹאשׁ הַפָּר לִפְנֵי יְהוָה וְשָׁחַט אֶת הַפָּר לִפְנֵי
יְהוָה

15 and the elderly of the congregation have laid their hands on the head of the bullock, before YudHeyVavHey, and [one] has slaughtered the bullock before YudHeyVavHey.

וְהֵבִיא הַכֹּהֵן הַמָּשִׁיחַ מִדָּם הַפֶּר אֶל אֹהֶל מוֹעֵד

16 And the priest who is anointed has brought in of the blood of the bullock to the Tent of Meeting,

וְטָבַל הַכֹּהֵן אֶצְבָּעוֹ מִן הַדָּם וְהִזָּה שֶׁבַע פְּעָמִים לִפְנֵי יְהוָה אֶת פְּנֵי הַפָּרֹכֶת

17 and the priest has dipped his finger in the blood, and has sprinkled seven times before YudHeyVavHey at the front of the veil,

וּמִן הַדָּם יָתֵן עַל קֶרְנֵת הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יְהוָה אֲשֶׁר בְּאֹהֶל מוֹעֵד וְאֶת כָּל הַדָּם יִשְׁפֹךְ אֶל יְסוֹד מִזְבֵּחַ הָעֹלָה אֲשֶׁר פָּתַח אֹהֶל מוֹעֵד

18 and he puts [some] of the blood on the horns of the altar which [is] before YudHeyVavHey, which [is] in the Tent of Meeting; and he pours out all the blood at the foundation of the altar of the burnt-offering, which [is] at the opening of the Tent of Meeting;

וְאֶת כָּל חֲלָבֹו יָרִים מִמֶּנּוּ וְהִקְטִיר הַמִּזְבֵּחַה

19 and he lifts up all its fat from it, and has made incense on the altar.

וַעֲשֶׂה לֶפָר כַּאֲשֶׁר עָשָׂה לֶפָר הַחֹטָאת כֵּן יַעֲשֶׂה לוֹ וּכְפָר עֲלֵהֶם הַכֹּהֵן וְנִסְלַח לָהֶם

20 And he has done to the bullock as he has done to the bullock of the sin-offering, so he does to it; and the priest has made atonement for them, and it has been forgiven them;

וְהוֹצִיא אֶת הַפָּר אֶל מִחוּץ לַמַּחֲנֶה וְשָׂרַף אֹתוֹ כַּאֲשֶׁר שָׂרַף אֶת הַפָּר הָרִאשׁוֹן חֹטָאת הַקָּהָל הַזֶּה

21 and he has brought out the bullock to the outside of the camp, and has burned it as he has burned the first bullock; it [is] a sin-offering of the assembly.

אֲשֶׁר נָשִׂיא יִחָטָא וַעֲשֶׂה אֶחָת מִכָּל מִצְוֹת יְהוָה אֱלֹהָיו אֲשֶׁר לֹא תַעֲשִׂינָהּ בְּשֹׁגְגָה וְאִשָּׁם

22 When a prince sins, and has done [something against] one of all the commands of his Elohim YudHeyVavHey [regarding things] which are not to be done, through ignorance, and has been guilty,

אִן הוֹדַע אֱלֹהֵי חֹטָאתוֹ אֲשֶׁר חָטָא בָּהּ וְהֵבִיא אֶת קֶרְבָּנוֹ שְׂעִיר עִזִּים זָכָר תָּמִים

23 or his sin wherein he has sinned has been made known to him, then he has brought in his offering, a kid of the goats, a male, a perfect one,

וְסִמְךָ יָדוֹ עַל רֹאשׁ הַשְּׁעִיר וְשַׁחֲט אֹתוֹ בַּמָּקוֹם אֲשֶׁר יִשְׁחַט אֶת הָעֹלָה לִפְנֵי יְהוָה חֲטָאת הוּא

24 and he has laid his hand on the head of the goat, and has slaughtered it in the place where he slaughters the burnt-offering before YudHeyVavHey; it [is] a sin-offering.

וְלָקַח הַכֹּהֵן מִדָּם הַחֲטָאת בְּאֶצְבָּעוֹ וְנָתַן עַל קֶרְנֵת מִזְבֵּחַ הָעֹלָה וְאֶת דָּמוֹ יִשְׁפֹּךְ אֶל יְסוֹד מִזְבֵּחַ הָעֹלָה

25 And the priest has taken of the blood of the sin-offering with his finger, and has put [it] on the horns of the altar of the burnt-offering, and he pours out its blood at the foundation of the altar of the burnt-offering,

וְאֶת כָּל חֵלְבוֹ יִקְטִיר הַמִּזְבֵּחַ כְּחֵלֶב זֶבַח הַשְּׁלָמִים וְכִפֹּר עָלָיו הַכֹּהֵן מִחֲטָאתוֹ וְנִסְלַח לוֹ

26 and he makes incense on the altar with all its fat, as the fat of the sacrifice of the peace-offerings; and the priest has made atonement

for him because of his sin, and it has been forgiven him.

וְאִם נֶפֶשׁ אַחַת תִּחָטֵּא בְשִׁגְגָה מֵעַם הָאָרֶץ בַּעֲשֻׂתָהּ אַחַת מִמִּצְוֹת יְהוָה אֲשֶׁר לֹא תַעֲשֶׂינָהּ וְאִשָּׁם

27 And if any person of the people of the land sins through ignorance, by his doing [something against] one of the commands of YudHeyVavHey [regarding things] which are not to be done, and has been guilty,

אוֹ הוֹדִיעַ אֵלָיו חֲטָאתוֹ אֲשֶׁר חָטָא וְהֵבִיא קָרְבָּנוֹ שְׁעִירִת עִזִּים תְּמִימָה נִקְבָּה עַל חֲטָאתוֹ אֲשֶׁר חָטָא

28 or his sin which he has sinned has been made known to him, then he has brought in his offering, a kid of the goats, a perfect one, a female, for his sin which he has sinned,

וְסָמַךְ אֶת יָדוֹ עַל רֹאשׁ הַחֲטָאת וְשָׁחַט אֶת הַחֲטָאת בַּמָּקוֹם הָעֹלָה

29 and he has laid his hand on the head of the sin-offering, and has slaughtered the sin-offering in the place of the burnt-offering.

וְלָקַח הַכֹּהֵן מִדָּמָהּ בְּאֶצְבָּעוֹ וְנָתַן עַל קַרְנֹת מִזְבֵּחַ הָעֹלָה וְאֵת כָּל דָּמָהּ יִשְׁפֹּךְ אֶל יְסוֹד הַמִּזְבֵּחַ

30 And the priest has taken of its blood with his finger, and has put [it] on the horns of the

altar of the burnt-offering, and he pours out
all its blood at the foundation of the altar,

וְאֵת כָּל חֲלָבָהּ יָסִיר כְּאֲשֶׁר הוֹסֵר חֶלֶב מֵעַל זֶבַח הַשְּׁלָמִים וְהִקְטִיר הַכֹּהֵן
הַמִּזְבֵּחַהּ לְרִיחַ נִיחֹחַ לַיהוָה וְכִפָּר עָלָיו הַכֹּהֵן וְנִסְלַח לוֹ

31 and he turns aside all its fat, as the fat has
been turned aside from off the sacrifice of the
peace-offerings, and the priest has made
incense on the altar for refreshing fragrance
to YudHeyVavHey; and the priest has made
atonement for him, and it has been forgiven
him.

וְאִם כֶּבֶשׂ יָבִיא קֶרְבָּנוֹ לְחֻטָּאת נִקְבָּה תַמִּימָה יְבִיאָנָהּ

32 And if he brings in a sheep [for] his offering, a
female for a sin-offering, he brings in a perfect
one,

וְסָמַךְ אֶת יָדוֹ עַל רֹאשׁ הַחֻטָּאת וְשָׁחַט אֹתָהּ לְחֻטָּאת בַּמָּקוֹם אֲשֶׁר יִשְׁחַט אֶת
הָעֹלָה

33 and he has laid his hand on the head of the
sin-offering, and has slaughtered it for a sin-
offering in the place where he slaughters the
burnt-offering.

וְלָקַח הַכֹּהֵן מִדָּם הַחֻטָּאת בְּאֶצְבָּעוֹ וְנָתַן עַל קֶרְנֹת מִזְבֵּחַ הָעֹלָה וְאֵת כָּל דָּמָהּ
יִשְׁפֹּךְ אֶל יְסוֹד הַמִּזְבֵּחַ

34 And the priest has taken of the blood of the sin-offering with his finger, and has put [it] on the horns of the altar of the burnt-offering, and he pours out all its blood at the foundation of the altar,

וְאֵת כָּל חֵלְבָהּ יָסִיר כַּאֲשֶׁר יוֹסֵר חֵלֶב הַכֶּשֶׁב מִזֶּבַח הַשְּׁלָמִים וְהִקְטִיר הַכֹּהֵן אֹתָם
הַמִּזְבֵּחַ עַל אֲשֵׁי יְהוָה וְכִפֹּר עָלָיו הַכֹּהֵן עַל חַטָּאתוֹ אֲשֶׁר חָטָא וְנִסְלַח לוֹ

35 and he turns aside all its fat, as the fat of the sheep is turned aside from the sacrifice of the peace-offerings, and the priest has made them an incense on the altar, according to the fire-offerings of YudHeyVavHey, and the priest has made atonement for him, for his sin which he has sinned, and it has been forgiven him.”

VAYIKRA — CHAPTER 5

וְנִפְשׁ כִּי תִחַטָּא וְשָׁמְעָה קוֹל אֱלֹהִים וְהָיָא עֵד אוֹ רָאָה אוֹ יָדַע אִם לֹא יִגִּיד וְנִשְׁאָר עוֹנֵוֹ

- 1 “And when a person sins, and has heard the voice of an oath, and he [is] witness, or has seen, or has known—if he does not declare [it], then he has borne his iniquity.

אוֹ נֶפֶשׁ אֲשֶׁר תִּגַּע בְּכָל דְּבַר טְמֵא אוֹ בְּנִבְלַת חַיָּה טְמֵאָה אוֹ בְּנִבְלַת בְּהֵמָה טְמֵאָה אוֹ בְּנִבְלַת שָׂרִץ טְמֵא וְנִעְלַם מִמֶּנּוּ וְהָיָא טְמֵא וְאַשָׁם

- 2 Or when a person comes against anything unclean, or against a carcass of an unclean beast, or against a carcass of unclean livestock, or against a carcass of an unclean teeming creature, and it has been hidden from him, then he [is] unclean and guilty;

אוֹ כִּי יִגַּע בְּטִמְאֹת אָדָם לְכָל טְמֵאָתוֹ אֲשֶׁר יִטְמָא בָּהּ וְנִעְלַם מִמֶּנּוּ וְהָיָא יָדַע וְאַשָׁם

- 3 or when he comes against [the] uncleanness of man, even any of his uncleanness whereby he is unclean, and it has been hidden from him, and he has known, then he has been guilty.

אוּ נֶפֶשׁ כִּי תִשָּׁבַע לְבִטָּא בְשִׁפְתָּיִם לְהָרַע אוּ לְהִיטִיב לְכָל אֲשֶׁר יִבְטֹא הָאָדָם
בְּשִׁבְעָה וְנִעְלָם מִמֶּנּוּ וְהוּא יָדַע וְאִשָּׁם לְאַחַת מֵאלֹהֵי

4 Or when a person swears, speaking wrongfully with the lips to do evil, or to do good, even anything which man speaks wrongfully with an oath, and it has been hid from him—when he has known then he has been guilty of one of these;

וְהָיָה כִּי יֵאָשָׁם לְאַחַת מֵאלֹהֵי וְהִתְוַדָּה אֲשֶׁר חָטָא עָלֶיהָ

5 and it has been when he is guilty of one of these, that he has confessed concerning that which he has sinned,

וְהָבִיִּיא אֶת אֲשָׁמוֹ לַיהוָה עַל חַטָּאתוֹ אֲשֶׁר חָטָא נִקְבָּה מִן הַצֹּאן כְּשֹׁבָה אוּ שְׁעִירָת
עִזִּים לְחַטָּאת וְכִפֹּר עָלָיו הִכְהֵן מִחַטָּאתוֹ

6 and has brought in his guilt-offering to YudHeyVavHey for his sin which he has sinned, a female out of the flock, a lamb, or a kid of the goats, for a sin-offering, and the priest has made atonement for him because of his sin.

וְאִם לֹא תִגִּיעַ יָדוֹ דֵּי שָׁה וְהָבִיִּיא אֶת אֲשָׁמוֹ אֲשֶׁר חָטָא שְׁתֵּי תָרִים אוּ שְׁנֵי בָנִי
יוֹנָה לַיהוָה אֶחָד לְחַטָּאת וְאֶחָד לְעֹלָה

7 And if his hand does not reach to the sufficiency of a lamb, then he has brought in his guilt-offering—he who has sinned—two turtle-doves or two young pigeons to YudHeyVavHey, one for a sin-offering and one for a burnt-offering;

וְהֵבִיא אֹתָם אֶל הַכֹּהֵן וְהִקְרִיב אֶת אֲשֶׁר לַחֲטָאת רֹאשׁוֹנָה וּמִלֵּק אֶת רֹאשׁוֹ מִמּוֹל עֶרְפוֹ וְלֹא יִבְדִּיל

8 and he has brought them to the priest, and has brought near that which [is] for a sin-offering first, and has wrung off its head from its neck, and does not separate [it],

וְהִזָּה מַדָּם הַחֲטָאת עַל קִיר הַמִּזְבֵּחַ וְהִנְשָׂאָר בָּדָם יִמְצָה אֶל יְסוֹד הַמִּזְבֵּחַ חֲטָאת הַזֶּה

9 and he has sprinkled of the blood of the sin-offering on the side of the altar, and that which is left of the blood is wrung out at the foundation of the altar; it [is] a sin-offering.

וְאֵת הַשֵּׁנִי יַעֲשֶׂה עֹלָה כַּמִּשְׁפָּט וּכְפָר עָלָיו הַכֹּהֵן מִחֲטָאתוֹ אֲשֶׁר חָטָא וְנִסְלַח לוֹ

10 And he makes the second a burnt-offering, according to the ordinance, and the priest has made atonement for him because of his sin

which he has sinned, and it has been forgiven him.

וְאִם לֹא תִשָּׂיג יָדוֹ לְשְׁתֵּי תוֹרִים אוֹ לְשְׁנֵי בְנֵי יוֹנָה וְהֵבִיא אֶת קֶרְבָּנוֹ אֲשֶׁר חָטָא עֲשִׂירֵת הָאֶפֶה סֵלֶת לְחֻטָּאת לֹא יֵשִׁים עָלֶיהָ שָׁמֶן וְלֹא יִתֵּן עָלֶיהָ לְבָנָה כִּי חֻטָּאת הִיא

11 And if his hand does not reach to two turtle-doves, or to two young pigeons, then he has brought in his offering—he who has sinned—a tenth of an ephah of flour for a sin-offering; he puts no oil on it, nor does he put frankincense on it, for it [is] a sin-offering,

וְהֵבִיאהוּ אֶל הַכֹּהֵן וְקִמֵּץ הַכֹּהֵן מִמֶּנָּה מְלֹא קֶמֶצוֹ אֶת אֲזָכָרָתָהּ וְהִקְטִיר הַמִּזְבֵּחַהּ עַל אֲשֵׁי יְהוָה חֻטָּאת הִוא

12 and he has brought it to the priest, and the priest has taken a handful from it of the fullness of his hand—its memorial—and has made incense on the altar, according to the fire-offerings of YudHeyVavHey; it [is] a sin-offering.

וְכִפֹּר עָלָיו הַכֹּהֵן עַל חֻטָּאתוֹ אֲשֶׁר חָטָא מֵאַחַת מֵאֵלֶּה וְנִסְלַח לוֹ וְהִיָּתָה לְכֹהֵן כַּמִּנְחָה

13 And the priest has made atonement for him, for his sin which he has sinned against one of

these, and it has been forgiven him, and [the remnant] has been for the priest, like the present.”

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר

14 And YudHeyVavHey speaks to Moses, saying,

נֶפֶשׁ כִּי תַמְעַל מֵעַל וְחֻטָּאָה בְּשִׁגְגָה מִקֹּדֶשׁ יְהוָה וְהֵבִיא אֶת אֲשָׁמוֹ לַיהוָה אֵיל תַּמִּים מִן הַצֹּאן בְּעֶרְכָּךְ כֶּסֶף שְׁקָלִים בְּשִׁקְלֵי הַקֹּדֶשׁ לְאֲשָׁם

15 “When a person commits a trespass, and has sinned through ignorance against the holy things of YudHeyVavHey, then he has brought in his guilt-offering to YudHeyVavHey, a ram, a perfect one, out of the flock, at your valuation [in] silver—shekels by the shekel of the holy place—for a guilt-offering.

וְאֵת אֲשֶׁר חָטָא מִן הַקֹּדֶשׁ יִשְׁלַם וְאֵת חֲמִישְׁתּוֹ יוֹסֵף עָלָיו וְנָתַן אֹתוֹ לִכְהֵן וְהִכְהֵן יִכַּפֵּר עָלָיו בְּאֵיל הָאֲשָׁם וְנִסְלַח לוֹ

16 And that which he has sinned against the holy thing he repays, and is adding to it its fifth, and has given it to the priest, and the priest makes atonement for him with the ram of the guilt-offering, and it has been forgiven him.

וְאִם נֶפֶשׁ כִּי תִחַטָּא וְעָשְׂתָה אֶחָת מִכָּל מִצְוֹת יְהוָה אֲשֶׁר לֹא תַעֲשֶׂינָהּ וְלֹא יָדַע וְאֲשָׁם וְנִשְׂא עֹנוֹ

17 And when any person sins, and has done [something against] one of all the commands of YudHeyVavHey [regarding things] which are not to be done, and has not known, then he has been guilty, and has borne his iniquity.

וְהָבִיָּא אֵיל תְּמִים מִן הַצֹּאן בְּעֶרְכְּךָ לְאִשָּׁם אֶל הַכֹּהֵן וְכִפֹּר עָלָיו הַכֹּהֵן עַל שְׁגָגָתוֹ
אֲשֶׁר שָׁגָג וְהוּא לֹא יָדַע וְנִסְלַח לוֹ

18 Then he has brought in a ram, a perfect one, out of the flock, at your valuation, for a guilt-offering, to the priest; and the priest has made atonement for him, for his ignorance in which he has erred and he has not known, and it has been forgiven him;

אִשָּׁם הוּא אִשָּׁם אִשָּׁם לַיהוָה

19 it [is] a guilt-offering; he has certainly been guilty before YudHeyVavHey.”

VAYIKRA — CHAPTER 6

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר

1 And YudHeyVavHey speaks to Moses, saying,

נֶפֶשׁ כִּי תִחַטָּא וּמַעֲלָה מֵעַל בִּיהוָה וְכֹחֶשׁ בַּעֲמִיתוֹ בְּפִקְדוֹן אוֹ בְתִשּׁוּמַת יָד אוֹ בְגִזֹּל אוֹ עֲשָׂק אֶת עַמִּיתוֹ

2 “When any person sins, and has committed a trespass against YudHeyVavHey, and has lied to his fellow concerning a deposit, or concerning fellowship, or concerning violent robbery, or has oppressed his fellow;

אוֹ מִצָּא אֲבֵדָה וְכֹחֶשׁ בָּהּ וְנִשְׁבַּע עַל שֶׁקֶר עַל אַחַת מִכֹּל אֲשֶׁר יַעֲשֶׂה הָאָדָם לִחַטָּא בְהֵנָּה

3 or has found a lost thing, and has lied concerning it, and has sworn to a falsehood, concerning one of all [these] which man does, sinning in them:

וְהָיָה כִּי יִחַטָּא וְאָשָׁם וְהָשִׁיב אֶת הַגִּזְלָה אֲשֶׁר גָּזַל אוֹ אֶת הָעֲשָׂק אֲשֶׁר עֲשָׂק אוֹ אֶת הַפִּקְדוֹן אֲשֶׁר הִפְקִיד אֹתוֹ אוֹ אֶת הָאֲבֵדָה אֲשֶׁר מִצָּא

4 then it has been, when he sins and has been guilty, that he has returned the plunder which he has violently taken away, or the thing which he has gotten by oppression, or the

deposit which has been deposited with him, or
the lost thing which he has found;

או מכל אשר ישבע עליו לשקר ושלם אתו בראשו וחמשתיו יסף עליו לאשר
הוא לו יתננו ביום אשמתו

5 or all that concerning which he swears falsely,
he has even repaid it in its principal, and he is
adding to it its fifth; he gives it to him whose it
[is] in the day of his guilt-offering.

ואת אשמו יביא ליהוה איל תמים מן הצאן בערפך לאשם אל הכהן

6 And he brings his guilt-offering to
YudHeyVavHey, a ram, a perfect one, out of
the flock, at your valuation, for a guilt-
offering, to the priest,

וכפר עליו הכהן לפני יהוה ונסלח לו על אחת מכל אשר יעשה לאשמה בה

7 and the priest has made atonement for him
before YudHeyVavHey, and it has been
forgiven him, concerning one thing of all that
he does, by being guilty therein.”

וידבר יהוה אל משה לאמר

8 And YudHeyVavHey speaks to Moses, saying,

צו את אהרן ואת בניו לאמר זאת תורת העלה הוא העלה על מוקדה על המזבח
כל הלילה עד הבקר ואש המזבח תוקד בו

9 “Command Aaron and his sons, saying, This [is] a law of the burnt-offering: the burnt-offering on [the] burning pile [remains] on the altar all the night until the morning, and the fire of the altar is burning on it.

וְלִבְשׁ הַכֹּהֵן מְדוּ בֶד וּמִכְנָסֵי בֶד יִלְבַּשׁ עַל בְּשָׂרוֹ וְהָרִים אֶת הַדֶּשֶׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת הָעֵלָה עַל הַמִּזְבֵּחַ וְשָׂמוּ אֶצְלֵ הַמִּזְבֵּחַ

10 And the priest has put on his long robe of fine linen, and he puts his fine linen trousers on his flesh, and has lifted up the ashes which the fire consumes with the burnt-offering on the altar, and has put them near the altar;

וּפָשַׁט אֶת בְּגָדָיו וְלִבְשׁ בְּגָדִים אֲחֵרִים וְהוֹצִיא אֶת הַדֶּשֶׁן אֶל מַחוּץ לַמִּחָנֶה אֶל מְקוֹם טְהוֹר

11 and he has stripped off his garments, and has put on other garments, and has brought out the ashes to the outside of the camp, to a clean place.

וְהָאֵשׁ עַל הַמִּזְבֵּחַ תִּקְוָד בּוֹ לֹא תִכָּבֶה וּבָעֵר עָלֶיהָ הַכֹּהֵן עֲצִים בַּבֹּקֶר בַּבֹּקֶר וְעֹרֹד עָלֶיהָ הָעֵלָה וְהִקְטִיר עָלֶיהָ חֲלָבֵי הַשְּׁלָמִים

12 And the fire on the altar is burning on it, it is not quenched, and the priest has burned wood on it morning by morning, and has arranged

the burnt-offering on it, and has made incense
on it [with] the fat of the peace-offerings;

אש תמיד תוקד על המזבח לא תכבה

13 fire is continually burning on the altar, it is
not quenched.

וזאת תורת המנחה הקרב אתה בנך אהרן לפני יהוה אל פני המזבח

14 And this [is] a law of the present: sons of
Aaron have brought it near before
YudHeyVavHey to the front of the altar,

והרים ממנו בקמצו מסלת המנחה ומשמנה ואת כל הלבנה אשר על המנחה
והקטיר המזבח ריח ניחח אזכרתה ליהוה

15 and [one] has lifted up of it with his hand
from the flour of the present, and from its oil,
and all the frankincense which [is] on the
present, and has made incense on the altar of
refreshing fragrance—its memorial to
YudHeyVavHey.

והנותרת ממנה יאכלו אהרן ובניו מצות תאכל במקום קדש בחצר אהל מועד
יאכלוה

16 And Aaron and his sons eat the remnant of it;
it is eaten [with] unleavened things in a holy
place—they eat it in the court of the Tent of
Meeting.

לא תאפה חמץ חלקם נתתי אתה מאשי קדש קדשים הוא כחטאת וכאשם

17 It is not baked [with] anything fermented; I have given it [for] their portion out of My fire-offerings; it [is] most holy, like the sin-offering, and like the guilt-offering.

כל זכר בבני אהרן יאכלנה חק עולם לדורתיכם מאשי יהוה כל אשר יגע בהם קדש

18 Every male among the sons of Aaron eats it—a continuous statute throughout your generations, out of the fire-offerings of YudHeyVavHey. All that comes against them is holy.”

וידבר יהוה אל משה לאמר

19 And YudHeyVavHey speaks to Moses, saying,

זה קרבן אהרן ובניו אשר יקריבו ליהוה ביום המושח אתו עשירת האפה סלת מנחה תמיד מחציתה בבקר ומחציתה בערב

20 “This [is] an offering of Aaron and of his sons, which they bring near to YudHeyVavHey in the day of his being anointed: a tenth of the ephah of flour [for] a continual present, half of it in the morning, and half of it in the evening;

על מחבת בשמן תעשה מרבכת תביאנה תפיני מנחת פתים תקריב ריח ניחח ליהוה

21 it is made on a griddle with oil—you bring it in stirred; you bring baked pieces of the present near [for] a refreshing fragrance to YudHeyVavHey.

וְהִכֵּהֶן הַמִּשִּׁיחַ תַּחֲתֵיו מִבְּנֵי יִצְעָק אֹתָהּ חֶק עוֹלָם לִיהוָה כָּלִיל תִּקְטָר

22 And the priest who is anointed in his stead, from among his sons, makes it; [it is] a continuous statute of YudHeyVavHey; it is completely burned as incense;

וְכָל מִנְחַת כֹּהֵן כָּלִיל תִּהְיֶה לֹא תֹאכַל

23 and every present of a priest is a whole burnt-offering; it is not eaten.”

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר

24 And YudHeyVavHey speaks to Moses, saying,

דִּבֶּר אֶל אַהֲרֹן וְאֶל בְּנָיו לֵאמֹר זֹאת תֹּרַת הַחֻטָּאת בַּמָּקוֹם אֲשֶׁר תִּשְׁחַט הָעֹלָה
תִּשְׁחַט הַחֻטָּאת לִפְנֵי יְהוָה קֹדֶשׁ קֹדָשִׁים הוּא

25 “Speak to Aaron and to his sons, saying, This [is] a law of the sin-offering: in the place where the burnt-offering is slaughtered, the sin-offering is slaughtered before YudHeyVavHey; it [is] most holy.

הִכֵּהֶן הַמִּחֻטָּא אֹתָהּ יֹאכְלֶנָּה בַּמָּקוֹם קֹדֶשׁ תֹּאכַל בַּחֲצֵר אֹהֶל מוֹעֵד

26 The priest who is making atonement with it eats it; it is eaten in a holy place, in the court of the Tent of Meeting;

כל אֲשֶׁר יִגַּע בְּבִשְׂרוֹהּ יִקְדָּשׁ וְאֲשֶׁר יִזֶּה מִדָּמָהּ עַל הַבִּגְד אֲשֶׁר יִזֶּה עָלֶיהָ תִּכָּבֵס
בְּמָקוֹם קֹדֶשׁ

27 all that comes against its flesh is holy, and when [any] of its blood is sprinkled on the garment, that on which it is sprinkled you wash in the holy place;

וְכָל־חָרָשׁ אֲשֶׁר תִּבְשַׁל בּוֹ יִשָּׁבֵר וְאִם בְּכָלִי נִחֲשַׁת בְּשֻׁלָּהּ וּמִרְקַּ וְשֻׁטָּף בַּמַּיִם

28 and an earthen vessel in which it is boiled is broken, and if it is boiled in a bronze vessel, then it is scoured and rinsed with water.

כָּל זָכָר בְּכֹהֲנִים יֹאכַל אֹתָהּ קֹדֶשׁ קֳדָשִׁים הוּא

29 Every male among the priests eats it—it [is] most holy;

וְכָל חֲטָאֹת אֲשֶׁר יֻבָּא מִדָּמָהּ אֶל אֹהֶל מוֹעֵד לְכַפֵּר בְּקֹדֶשׁ לֹא תֹאכַל בָּאֵשׁ תִּשְׂרָף

30 and no sin-offering, [any] of whose blood is brought into the Tent of Meeting to make atonement in the holy place, is eaten; it is burned with fire.”

VAYIKRA — CHAPTER 7

וְזֹאת תֹּרַת הָאֲשָׁם קֹדֶשׁ קֹדְשִׁים הִוא

- 1 “And this [is] a law of the guilt-offering: it [is] most holy;

בַּמָּקוֹם אֲשֶׁר יִשְׁחָטוּ אֶת הָעֹלָה יִשְׁחָטוּ אֶת הָאֲשָׁם וְאֶת דָּמּוֹ יִזְרֹק עַל הַמִּזְבֵּחַ סָבִיב

- 2 in the place where they slaughter the burnt-offering they slaughter the guilt-offering, and he sprinkles its blood on the altar all around,

וְאֶת כָּל חֵלְבוֹ יִקְרִיב מִמֶּנּוּ אֶת הָאֵלֶּיָּהּ וְאֶת הַחֵלֶב הַמְכַסֶּה אֶת הַקֶּרֶב

- 3 and he brings near all its fat from it, the fat tail, and the fat which is covering the innards,

וְאֶת שְׁתֵּי הַכְּלִיֹּת וְאֶת הַחֵלֶב אֲשֶׁר עֲלֵיהֶן אֲשֶׁר עַל הַכְּסָלִים וְאֶת הַיִּתְרֹת עַל הַכֶּבֶד עַל הַכְּלִיֹּת יִסִּירָנָהּ

- 4 and the two kidneys, and the fat which [is] on them, which [is] on the flanks, and the redundance on the liver above the kidneys—he turns it aside;

וְהִקְטִיר אֹתָם הַכֹּהֵן הַמִּזְבֵּחַ אֲשֶׁה לַיהוָה אֲשָׁם הִוא

5 and the priest has made them an incense on the altar, a fire-offering to YudHeyVavHey; it [is] a guilt-offering.

כָּל זָכָר בְּכֹהֲנִים יֹאכְלֻנוּ בַּמָּקוֹם קָדוֹשׁ יֹאכֵל קֹדֶשׁ קִדְּשִׁים הוּא

6 Every male among the priests eats it; it is eaten in a holy place—it [is] most holy;

כַּחֲטָאת כַּאֲשֶׁם תּוֹרָה אֶחָת לָהֶם הִכָּהֵן אֲשֶׁר יִכָּפֵר בּוֹ לֹו יִהְיֶה

7 as [is] a sin-offering, so [is] a guilt-offering; one law [is] for them; the priest who makes atonement by it—it is his.

וְהִכָּהֵן הַמִּקְרִיב אֶת עֹלֹת אִישׁ עֹר הָעֹלָה אֲשֶׁר הִקְרִיב לִכְהֵן לֹו יִהְיֶה

8 And the priest who is bringing any man's burnt-offering near, the skin of the burnt-offering which he has brought near, it is the priest's, his own;

וְכָל מִנְחָה אֲשֶׁר תֹּאפֶה בַּתַּנּוּר וְכָל נֶעֱשָׂה בַּמִּרְחָשֶׁת וְעַל מַחֲבֵת לִכְהֵן הַמִּקְרִיב אֹתָהּ לֹו תִהְיֶה

9 and every present which is baked in an oven, and all done in a frying-pan, and on a griddle, [is] the priest's who is bringing it near; it is his;

וְכָל מִנְחָה בְּלוּלָה בַּשֶּׁמֶן וְחֹרֶבָה לְכָל בְּנֵי אַהֲרֹן תִּהְיֶה אִישׁ כְּאָחִיו

10 and every present, mixed with oil or dry, is
for all the sons of Aaron—one as another.

וְזֹאת תֹּרַת זֶבַח הַשְּׁלָמִים אֲשֶׁר יִקְרִיב לַיהוָה

11 And this [is] a law of the sacrifice of the
peace-offerings which [one] brings near to
YudHeyVavHey:

אִם עַל תּוֹדָה יִקְרִיבֶנּוּ וְהִקְרִיב עַל זֶבַח הַתּוֹדָה חֲלוֹת מִצּוֹת בָּלוּלֹת בְּשֶׁמֶן וְרִקְיָקִי
מִצּוֹת מְשֻׁחִים בְּשֶׁמֶן וְסֹלֶת מִרְבֶּכֶת חֹלֶת בָּלוּלֹת בְּשֶׁמֶן

12 if he brings it near for a thank-offering, then
he has brought near with the sacrifice of
thank-offering unleavened cakes mixed with
oil, and thin unleavened cakes anointed with
oil, and of stirred flour cakes mixed with oil;

עַל חֹלֶת לֶחֶם חֻמֵּץ יִקְרִיב קֶרְבֶּנוֹ עַל זֶבַח תּוֹדַת שְׁלָמִי

13 besides the cakes, he brings fermented bread
near [with] his offering, besides the sacrifice
of thank-offering of his peace-offerings;

וְהִקְרִיב מִמֶּנּוּ אֶחָד מִכָּל קֶרְבֶּן תְּרוּמָה לַיהוָה לַכֹּהֵן הַזֶּה אֶת דָּם הַשְּׁלָמִים לוֹ
יִהְיֶה

14 and he has brought near from it one [cake]
from every offering [as] a raised-offering to
YudHeyVavHey for the priest who is

sprinkling the blood of the peace-offerings; it is for him;

ובֶּשֶׁר זֶבַח תּוֹדֹת שְׁלָמִיו בַּיּוֹם קָרְבָּנוֹ יֵאָכֵל לֹא יֵנִיחַ מִמֶּנּוּ עַד בֶּקָר

15 as for the flesh of the sacrifice of the thank-offering of his peace-offerings, it is eaten in the day of his offering; he does not leave of it until morning.

וְאִם נֶדֶר אוֹ נִדְבָה זֶבַח קָרְבָּנוֹ בַּיּוֹם הַקָּרִיבוֹ אֶת זֶבְחוֹ יֵאָכֵל וּמִמָּחָרֹת וְהַנּוֹתָר מִמֶּנּוּ יֵאָכֵל

16 And if the sacrifice of his offering [is] a vow or free-will offering, it is eaten in the day of his bringing his sacrifice near; and on the next day the remnant of it is also eaten;

וְהַנּוֹתָר מִבֶּשֶׁר הַזֶּבַח בַּיּוֹם הַשְּׁלִישִׁי בָאֵשׁ יִשָּׂרֶף

17 and the remnant of the flesh of the sacrifice is burned with fire on the third day;

וְאִם הָאָכֵל יֵאָכֵל מִבֶּשֶׁר זֶבַח שְׁלָמִיו בַּיּוֹם הַשְּׁלִישִׁי לֹא יִרְצָה הַמִּקְרִיב אֹתוֹ לֹא יִחְשָׁב לוֹ כַּגּוֹל יִהְיֶה וְהַנֶּפֶשׁ הָאֹכֶלֶת מִמֶּנּוּ עֲוֹנָה תִשָּׂא

18 and if any of the flesh of the sacrifice of his peace-offerings is eaten at all on the third day, it is not pleasing; it is not reckoned for him who is bringing it near; it is an abomination,

and the person who is eating of it bears his iniquity.

וְהַבֶּשֶׂר אֲשֶׁר יִגַע בְּכָל טָמֵא לֹא יֵאָכֵל בְּאֵשׁ יִשְׂרָף וְהַבֶּשֶׂר כֹּל טָהוֹר יֵאָכֵל בְּשֹׂר

19 And the flesh which comes against any unclean thing is not eaten; it is burned with fire; as for the flesh, every clean one eats of the flesh;

וְהַנֶּפֶשׁ אֲשֶׁר תֹּאכַל בְּשֹׂר מִזֶּבַח הַשְּׁלָמִים אֲשֶׁר לַיהוָה וְטָמְאָתוֹ עָלָיו וְנִכְרְתָה הַנֶּפֶשׁ הַזֹּאת מֵעַמּוּיָהּ

20 and the person who eats of the flesh of the sacrifice of the peace-offerings which [are] YudHeyVavHey's, and his uncleanness [is] on him, indeed, that person has been cut off from his people.

וְנֶפֶשׁ כִּי תִגַע בְּכָל טָמֵא בְּטָמְאֵת אָדָם אוֹ בְּבִהֵמָה טָמְאָה אוֹ בְּכָל שֶׂקֶץ טָמֵא וְאָכַל מִבֶּשֶׂר זֶבַח הַשְּׁלָמִים אֲשֶׁר לַיהוָה וְנִכְרְתָה הַנֶּפֶשׁ הַזֹּאת מֵעַמּוּיָהּ

21 And when a person comes against anything unclean, of the uncleanness of man, or of the uncleanness of beasts, or of any unclean teeming creature, and has eaten of the flesh of the sacrifice of the peace-offerings which [are] YudHeyVavHey's, indeed, that person has been cut off from his people.”

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר

22 And YudHeyVavHey speaks to Moses, saying,

דִּבֶּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר כָּל חֵלֶב שׁוֹר וְכֶשֶׂב וְעִז לֹא תֹאכְלוּ

23 “Speak to the sons of Israel, saying, You do
not eat any fat of ox, and sheep, and goat;

וְחֵלֶב נְבִלָה וְחֵלֶב טְרֵפָה יַעֲשֶׂה לְכָל מְלָאכָה וְאָכַל לֹא תֹאכְלוּהוּ

24 and the fat of a carcass, and the fat of a torn
thing, is prepared for any work, but you
certainly do not eat it;

כִּי כָל אֲכַל חֵלֶב מִן הַבְּהֵמָה אֲשֶׁר יִקְרִיב מִמֶּנָּה אִשָּׁה לַיהוָה וְנִכְרְתָה הַנֶּפֶשׁ
הָאֹכֶלֶת מֵעַמִּיהָ

25 for whoever eats the fat of the beast, of which
[one] brings near [as] a fire-offering to
YudHeyVavHey, indeed, the person who eats
[it] has been cut off from his people.

וְכָל דָּם לֹא תֹאכְלוּ בְּכָל מוֹשְׁבֵיתֵיכֶם לְעוֹף וּלְבְּהֵמָה

26 And you do not eat any blood in all your
dwellings, of bird, or of beast;

כָּל נֶפֶשׁ אֲשֶׁר תֹּאכַל כָּל דָּם וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מֵעַמִּיהָ

27 any person who eats any blood, indeed, that
person has been cut off from his people.”

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר

28 And YudHeyVavHey speaks to Moses, saying,

דָּבַר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר הַמִּקְרִיב אֶת זֶבַח שְׁלָמָיו לַיהוָה יָבִיא אֶת קָרְבָּנוֹ
לַיהוָה מִזֶּבַח שְׁלָמָיו

29 “Speak to the sons of Israel, saying, He who is bringing the sacrifice of his peace-offerings near to YudHeyVavHey brings in his offering to YudHeyVavHey from the sacrifice of his peace-offerings;

יָדָיו תְּבִיאֶנָּה אֶת אֲשֵׁי יְהוָה אֶת הַחֹלֶב עַל הַחֹטֶה יְבִיאֵנוּ אֶת הַחֹטֶה לַהֲנִיף אֹתוֹ
תִּנּוּפָה לִפְנֵי יְהוָה

30 his own hands bring in the fire-offerings of YudHeyVavHey; the fat beside the breast—he brings it in with the breast to wave it [as] a wave-offering before YudHeyVavHey.

וְהַקְטִיר הַכֹּהֵן אֶת הַחֹלֶב הַמִּזְבֵּחַ וְהָיָה הַחֹטֶה לְאַהֲרֹן וּלְבָנָיו

31 And the priest has made incense with the fat on the altar, and the breast has been Aaron’s and his sons;

וְאֵת שׁוֹק הַיָּמִין תִּתְּנוּ תְּרוּמָה לְכֹהֵן מִזִּבְחֵי שְׁלָמֵיכֶם

32 and you give the right leg to the priest [as] a raised-offering of the sacrifices of your peace-offerings;

הַמִּקְרִיב אֶת דָּם הַשְּׁלָמִים וְאֵת הַחֹלֶב מִבְּנֵי אַהֲרֹן לוֹ תִּהְיֶה שׁוֹק הַיָּמִין לְמִנְחָה

33 he from the sons of Aaron who is bringing the blood of the peace-offerings and the fat near—the right leg is for a portion for him.

כִּי אֶת חֲזֵה הַתְּנוּפָה וְאֶת שׁוֹק הַתְּרוּמָה לְקַחְתִּי מֵאֵת בְּנֵי יִשְׂרָאֵל מִזִּבְחִי
שְׁלֵמֵיהֶם וְאֶתֵּן אֲתָם לְאַהֲרֹן הַכֹּהֵן וּלְבָנָיו לְחֶק עוֹלָם מֵאֵת בְּנֵי יִשְׂרָאֵל

34 For I have taken the breast of the wave-offering and the leg of the raised-offering from the sons of Israel, from the sacrifices of their peace-offerings, and I give them to Aaron the priest, and to his sons, by a continuous statute, from the sons of Israel.”

זֹאת מִשְׁחַת אַהֲרֹן וּמִשְׁחַת בָּנָיו מֵאֲשֵׁי יְהוָה בְּיוֹם הַקָּרִיב אֲתָם לִכְהֵן לַיהוָה

35 This [is] an anointed portion [for] Aaron, and an anointed portion [for] his sons out of the fire-offerings of YudHeyVavHey, in the day he has brought them near to act as priest of YudHeyVavHey,

אֲשֶׁר צִוָּה יְהוָה לֵתֵת לָהֶם בְּיוֹם מִשְׁחוֹ אֲתָם מֵאֵת בְּנֵי יִשְׂרָאֵל חֶקֶת עוֹלָם לְדֹרֹתָם

36 which YudHeyVavHey has commanded to give to them from the sons of Israel, in the day of His anointing them—a continuous statute throughout their generations.

זאת התורה לעלה למנחה ולחטאת ולאשם ולמלוואים ולזבח השלמים

37 This [is] the law for burnt-offering, for present, and for sin-offering, and for guilt-offering, and for consecrations, and for a sacrifice of the peace-offerings,

אשר צוה יהוה את משה בהר סיני ביום צותו את בני ישראל להקריב את קרבניהם ליהוה במדבר סיני

38 which YudHeyVavHey has commanded Moses in Mount Sinai, in the day of His commanding the sons of Israel to bring their offerings near to YudHeyVavHey, in the wilderness of Sinai.

VAYIKRA — CHAPTER 8

וַיִּדְבֹר יְהוָה אֶל מֹשֶׁה לֵּאמֹר

1 And YudHeyVavHey speaks to Moses, saying,

קַח אֶת אֶהֱרֹן וְאֶת בָּנָיו אִתּוֹ וְאֶת הַבְּגָדִים וְאֶת שֶׁמֶן הַמִּשְׁחָה וְאֶת פֶּר הַחֻטָּאת
וְאֶת שְׁנֵי הָאִילִים וְאֶת סֵל הַמִּצּוֹת

2 “Take Aaron and his sons with him, and the garments, and the anointing oil, and the bullock of the sin-offering, and the two rams, and the basket of unleavened things,

וְאֶת כָּל הָעֵדָה הַקֹּהֵל אֶל פֶּתַח אֹהֶל מוֹעֵד

3 and assemble all the congregation to the opening of the Tent of Meeting.”

וַיַּעַשׂ מֹשֶׁה כְּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ וַתִּקְהַל הָעֵדָה אֶל פֶּתַח אֹהֶל מוֹעֵד

4 And Moses does as YudHeyVavHey has commanded him, and the congregation is assembled to the opening of the Tent of Meeting,

וַיֹּאמֶר מֹשֶׁה אֶל הָעֵדָה זֶה הַדְּבָר אֲשֶׁר צִוָּה יְהוָה לַעֲשׂוֹת

5 and Moses says to the congregation, “This [is] the thing which YudHeyVavHey has commanded to do.”

וַיִּקְרַב מֹשֶׁה אֶת אַהֲרֹן וְאֶת בָּנָיו וַיִּרְחֹץ אֹתָם בַּמַּיִם

6 And Moses brings Aaron and his sons near,
and bathes them with water,

וַיִּתֵּן עָלָיו אֶת הַכֹּתֶנֶת וַיַּחְגֵּר אוֹתוֹ בְּאַבְנֵט וַיִּלְבַּשׂ אוֹתוֹ אֶת הַמַּעֲיֵל וַיִּתֵּן עָלָיו אֶת
הָאֶפֶד וַיַּחְגֵּר אוֹתוֹ בְּחֹשֶׁב הָאֶפֶד וַיֹּאפֶד לוֹ בּוֹ

7 and puts the coat on him, and girds him with
the girdle, and clothes him with the upper
robe, and puts the ephod on him, and girds
him with the girdle of the ephod, and binds [it]
to him with it,

וַיִּשֶׂם עָלָיו אֶת הַחֹשֶׁן וַיִּתֵּן אֶל הַחֹשֶׁן אֶת הָאוּרִים וְאֶת הַתְּמִימִם

8 and puts the breastplate on him, and puts the
Lights and the Perfections into the breastplate,

וַיִּשֶׂם אֶת הַמִּצְנֶפֶת עַל רֹאשׁוֹ וַיִּשֶׂם עַל הַמִּצְנֶפֶת אֶל מוֹל פָּנָיו אֶת צִיץ הָהָדָב נֹר
הַקֹּדֶשׁ כְּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה

9 and puts the turban on his head, and puts the
golden flower of the holy crown on the turban,
toward the front of its face, as YudHeyVavHey
has commanded Moses.

וַיִּקַּח מֹשֶׁה אֶת שֶׁמֶן הַמִּשְׁחָה וַיִּמְשַׁח אֶת הַמִּשְׁכָּן וְאֶת כָּל אֲשֶׁר בּוֹ וַיְקַדֵּשׁ אֹתָם

10 And Moses takes the anointing oil, and
anoints the Dwelling Place, and all that [is] in
it, and sanctifies them;

וַיִּזְמַן עַל הַמִּזְבֵּחַ שֶׁבַע פְּעָמִים וַיִּמָּשַׁח אֶת הַמִּזְבֵּחַ וְאֶת כָּל כֵּלָיו וְאֶת הַכִּיֹּר
וְאֶת כִּנּוֹ לְקֹדֶשֶׁם

11 and he sprinkles of it on the altar seven times,
and anoints the altar, and all its vessels, and
the laver, and its base, to sanctify them;

וַיִּצֶק מִשְׁמֵן הַמִּשְׁחָה עַל רֹאשׁ אַהֲרֹן וַיִּמָּשַׁח אוֹתוֹ לְקֹדֶשׁוֹ

12 and he pours of the anointing oil on the head
of Aaron, and anoints him to sanctify him.

וַיִּקְרַב מֹשֶׁה אֶת בְּנֵי אַהֲרֹן וַיִּלְבָּשֶׁם כְּתֹנֶת וַיַּחְגֹּר אֹתָם אֲבֵנֶט וַיַּחְבֹּשׁ לָהֶם
מִגְבָּעוֹת כַּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה

13 And Moses brings the sons of Aaron near, and
clothes them [with] coats, and girds them
[with] girdles, and binds caps to them, as
YudHeyVavHey has commanded Moses.

וַיִּגֶשׁ אֶת פֶּר הַחֻטָּאת וַיִּסְמְךְ אַהֲרֹן וּבָנָיו אֶת יְדֵיהֶם עַל רֹאשׁ פֶּר הַחֻטָּאת

14 And he brings the bullock of the sin-offering
near, and Aaron lays—his sons also—their
hands on the head of the bullock of the sin-
offering,

וַיִּשְׁחֹט וַיִּקַּח מִדָּם אֶת הַדָּם וַיִּתֵּן עַל קַרְנוֹת הַמִּזְבֵּחַ סָבִיב בְּאֶצְבָּעוֹ וַיַּחֲטֵא אֶת
הַמִּזְבֵּחַ וְאֶת הַדָּם יִצַק אֶל יְסוֹד הַמִּזְבֵּחַ וַיִּקְדָּשׁוּ לְכַפֵּר עָלָיו

15 and [one] slaughters, and Moses takes the
blood, and puts [it] around the horns of the

altar with his finger, and cleanses the altar,
and he has poured out the blood at the
foundation of the altar, and sanctifies it, to
make atonement on it.

וַיִּקַּח אֶת כָּל הַחֵלֶב אֲשֶׁר עַל הַקֶּרֶב וְאֶת יִתְרַת הַכֶּבֶד וְאֶת שְׁתֵּי הַכְּלִית וְאֶת
חֵלְבֵהֶן וַיִּקְטֹר מִשָּׁה הַמִּזְבֵּחַ

16 And he takes all the fat that [is] on the
innards, and the redundance on the liver, and
the two kidneys, and their fat, and Moses
makes incense on the altar,

וְאֶת הַפֶּר וְאֶת עֲרוֹ וְאֶת בֶּשָׂרוֹ וְאֶת פִּרְשׁוֹ שָׂרֵף בָּאֵשׁ מִחוּץ לַמִּחֲנֶה כְּאֲשֶׁר צִוָּה
יְהוָה אֶת מֹשֶׁה

17 and the bullock, and its skin, and its flesh, and
its dung, he has burned with fire, at the
outside of the camp, as YudHeyVavHey has
commanded Moses.

וַיִּקְרַב אֶת אֵיל הָעֹלָה וַיִּסְמְכוּ אֹהֲרָן וּבְנָיו אֶת יְדֵיהֶם עַל רֹאשׁ הָאֵיל

18 And he brings the ram of the burnt-offering
near, and Aaron and his sons lay their hands
on the head of the ram,

וַיִּשְׁחֹט וַיִּזְרֹק מִשָּׁה אֶת הַדָּם עַל הַמִּזְבֵּחַ סָבִיב

19 and [one] slaughters, and Moses sprinkles the
blood around the altar;

וְאֵת הָאֵיל נִתַּח לְנִתְחָיו וַיִּקְטֹר מִשֶּׁה אֶת הָרֹאשׁ וְאֵת הַנִּתְחִים וְאֵת הַפָּדֶר

20 and he has cut the ram into its pieces, and

Moses makes incense with the head, and the pieces, and the fat,

וְאֵת הַקֶּרֶב וְאֵת הַכִּרְעִים רֹחֵץ בַּמִּים וַיִּקְטֹר מִשֶּׁה אֶת כָּל הָאֵיל הַמִּזְבֵּחַה עֲלֶה
הוּא לְרִיחַ נִיחֹחַ אֲשֶׁה הוּא לִיהוָה כְּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה

21 and he has washed the innards and the legs

with water, and Moses makes incense with the whole ram on the altar; it [is] a burnt-offering for refreshing fragrance; it [is] a fire-offering to YudHeyVavHey, as YudHeyVavHey has commanded Moses.

וַיִּקְרַב אֶת הָאֵיל הַשֵּׁנִי אֵיל הַמִּלֵּאִים וַיִּסְמְכוּ אֹהֶרֶן וּבְנָיו אֶת יְדֵיהֶם עַל רֹאשׁ
הָאֵיל

22 And he brings the second ram near, a ram of the consecrations, and Aaron and his sons lay their hands on the head of the ram,

וַיִּשְׁחֹט וַיִּקַּח מֹשֶׁה מִדָּמּוֹ וַיִּתֵּן עַל תְּנוּדָה אֶזְנוֹ אֹהֶרֶן הַיִּמָּנִית וְעַל בֶּהֶן יָדוֹ הַיִּמָּנִית
וְעַל בֶּהֶן רַגְלוֹ הַיִּמָּנִית

23 and [one] slaughters, and Moses takes of its blood, and puts [it] on the tip of the right ear of Aaron, and on the thumb of his right hand, and on the great toe of his right foot;

וַיִּקְרַב אֶת בְּנֵי אַהֲרֹן וַיִּתֵּן מֹשֶׁה מִן הַדָּם עַל תְּנוּדָּה אֲזָנִים הַיְמָנִית וְעַל בִּהֶן יָדָם
הַיְמָנִית וְעַל בִּהֶן רִגְלָם הַיְמָנִית וַיִּזְרֹק מֹשֶׁה אֶת הַדָּם עַל הַמִּזְבֵּחַ סָבִיב

24 and he brings the sons of Aaron near, and
Moses puts of the blood on the tip of their
right ear, and on the thumb of their right
hand, and on the great toe of their right foot.
And Moses sprinkles the blood around the
altar,

וַיִּקַּח אֶת הַחֵלֶב וְאֶת הָאֵלֶיָּה וְאֶת כָּל הַחֵלֶב אֲשֶׁר עַל הַקֶּרֶב וְאֶת יִתְרַת הַכֶּבֶד
וְאֶת שְׁתֵּי הַכְּלִית וְאֶת חִלְבֵּהֶן וְאֶת שׁוֹק הַיָּמִין

25 and takes the fat, and the fat tail, and all the
fat that [is] on the innards, and the
redundance on the liver, and the two kidneys,
and their fat, and the right leg;

וּמִסֵּל הַמִּצּוֹת אֲשֶׁר לִפְנֵי יְהוָה לֶקַח חֲלֵת מִצָּה אַחַת וְחֲלֵת לֶחֶם שֶׁמֶן אַחַת וְרִקִּיק
אֶחָד וַיִּשֶׂם עַל הַחֲלָבִים וְעַל שׁוֹק הַיָּמִין

26 and out of the basket of unleavened things,
which [is] before YudHeyVavHey, he has
taken one unleavened cake, and one cake of
oiled bread, and one thin cake, and puts
[them] on the fat, and on the right leg;

וַיִּתֵּן אֶת הַכֹּל עַל כַּפֵּי אַהֲרֹן וְעַל כַּפֵּי בָנָיו וַיִּנָּח אֹתָם תְּנוּפָה לִפְנֵי יְהוָה

27 and he puts the whole on the hands of Aaron,
and on the hands of his sons, and waves them
[as] a wave-offering before YudHeyVavHey.

וַיִּקַּח מֹשֶׁה אֹתָם מֵעַל כַּפֵּיהֶם וַיִּקְטֹר המִזְבֵּחַ עַל הָעֹלָה מִלֵּאִים הֵם לְרִיחַ נִיחֹחַ
אֲשֶׁה הוּא לַיהוָה

28 And Moses takes them from off their hands,
and makes incense on the altar, on the burnt-
offering—they [are] consecrations for
refreshing fragrance; it [is] a fire-offering to
YudHeyVavHey;

וַיִּקַּח מֹשֶׁה אֶת הַחֹזֶה וַיִּנְיִפֵהוּ תְנוּפָה לִפְנֵי יְהוָה מֵאֵיל הַמִּלֵּאִים לְמִשְׁה הָזֶה
לְמִנְחָה כְּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה

29 and Moses takes the breast, and waves it [as]
a wave-offering before YudHeyVavHey; it has
been for Moses for a portion of the ram of the
consecrations, as YudHeyVavHey has
commanded Moses.

וַיִּקַּח מֹשֶׁה מִשְׁמֵן הַמִּשְׁחָה וּמִן הַדָּם אֲשֶׁר עַל הַמִּזְבֵּחַ וַיִּזְ עַל אֹהֶרֶן עַל בְּגָדָיו וְעַל
בְּנָיו וְעַל בְּגָדֵי בְנָיו אֹתוֹ וַיִּקְדֹּשׁ אֶת אֹהֶרֶן אֶת בְּגָדָיו וְאֶת בְּנָיו וְאֶת בְּגָדֵי בְנָיו אֹתוֹ

30 And Moses takes of the anointing oil, and of
the blood which [is] on the altar, and sprinkles
[them] on Aaron, on his garments, and on his
sons, and on the garments of his sons with

him, and he sanctifies Aaron, his garments,
and his sons, and the garments of his sons
with him.

וַיֹּאמֶר מֹשֶׁה אֶל אַהֲרֹן וְאֶל בָּנָיו בְּשָׁלוּ אֶת הַבָּשָׂר פָּתַח אֹהֶל מוֹעֵד וְשֵׁם תֹּאכְלוּ
אֹתוֹ וְאֶת הַלֶּחֶם אֲשֶׁר בַּסֵּל הַמִּלֵּאִים כְּאֲשֶׁר צִוִּיתִי לֵאמֹר אַהֲרֹן וּבָנָיו יֹאכְלֻהוּ

31 And Moses says to Aaron and to his sons,
“Boil the flesh at the opening of the Tent of
Meeting, and there you eat it and the bread
which [is] in the basket of the consecrations,
as I have commanded, saying, Aaron and his
sons eat it.

וְהִנּוֹתָר בַּבָּשָׂר וּבַלֶּחֶם בָּאֵשׁ תִּשְׂרֹפוּ

32 And the remnant of the flesh and of the bread
you burn with fire;

וּמִפְתַּח אֹהֶל מוֹעֵד לֹא תִצְאוּ שִׁבְעַת יָמִים עַד יוֹם מְלֵאת יָמֵי מִלֵּאֵיכֶם כִּי שִׁבְעַת
יָמִים יִמְלֵא אֶת יָדְכֶם

33 and you do not go out from the opening of the
Tent of Meeting [for] seven days, until the day
of the fullness, the days of your consecration—
for seven days he consecrates your hand;

כְּאֲשֶׁר עָשָׂה בַּיּוֹם הַזֶּה צִוָּה יְהוָה לַעֲשׂוֹת לְכַפֵּר עֲלֵיכֶם

34 as he has done on this day, YudHeyVavHey
has commanded to do, to make atonement for
you;

וּפָתַח אֱהֹל מוֹעֵד תֵּשְׁבוּ יוֹמָם וּלְיָלָה שִׁבְעַת יָמִים וּשְׁמַרְתֶּם אֶת מִשְׁמַרְתִּי יְהוָה
וְלֹא תָמוּתוּ כִּי כֵן צֻוֵּיתִי

35 and you abide at the opening of the Tent of
Meeting by day and by night [for] seven days,
and you have kept the charge of
YudHeyVavHey, and do not die, for so I have
been commanded.”

וַיַּעַשׂ אֶהֱרֹן וּבָנָיו אֶת כָּל הַדְּבָרִים אֲשֶׁר צִוָּה יְהוָה בְּיַד מֹשֶׁה

36 And Aaron does—his sons also—all the things
which YudHeyVavHey has commanded by the
hand of Moses.

VAYIKRA — CHAPTER 9

וַיְהִי בַיּוֹם הַשְּׁמִינִי קָרָא מֹשֶׁה לְאַהֲרֹן וּלְבָנָיו וּלְזִקְנֵי יִשְׂרָאֵל

1 And it comes to pass on the eighth day, Moses has called for Aaron and for his sons, and for [the] elderly of Israel,

וַיֹּאמֶר אֶל אַהֲרֹן קַח לְךָ עֵגֶל בֶּן בָּקָר לְחַטָּאת וְאַיִל לְעֹלָה תְּמִימִם וְהִקְרֵב לִפְנֵי יְהוָה

2 and he says to Aaron, “Take a calf for yourself, a son of the herd, for a sin-offering, and a ram for a burnt-offering, perfect ones, and bring [them] near before YudHeyVavHey.

וְאַל בְּנֵי יִשְׂרָאֵל תִּדְבֹּר לֵאמֹר קָחוּ שְׁעִיר עִזִּים לְחַטָּאת וְעֵגֶל וְכֶבֶשׂ בְּנֵי שָׁנָה תְּמִימִם לְעֹלָה

3 And you speak to the sons of Israel, saying, Take a kid of the goats for a sin-offering, and a calf, and a lamb, sons of a year, perfect ones, for a burnt-offering,

וְשׁוֹר וְאַיִל לְשָׁלָמִים לְזִבְחָ לִפְנֵי יְהוָה וּמִנְחָה בְּלוּלָה בַשֶּׁמֶן כִּי הַיּוֹם יְהוָה נִרְאָה אֲלֵיכֶם

4 and a bullock and a ram for peace-offerings, to sacrifice before YudHeyVavHey, and a present

mixed with oil; for today YudHeyVavHey has appeared to you.”

וַיִּקְחוּ אֶת אֲשֶׁר צִוָּה מֹשֶׁה אֶל פְּנֵי אֹהֶל מוֹעֵד וַיִּקְרְבוּ כָּל הָעֵדָה וַיַּעֲמֵדוּ לִפְנֵי יְהוָה

5 And they take that which Moses has commanded to the front of the Tent of Meeting, and all the congregation draws near and stands before YudHeyVavHey;

וַיֹּאמֶר מֹשֶׁה זֶה הַדָּבָר אֲשֶׁר צִוָּה יְהוָה תַּעֲשׂוּ וַיֵּרָא אֲלֵיכֶם כְּבוֹד יְהוָה

6 and Moses says, “This [is] the thing which YudHeyVavHey has commanded; do [it], and the glory of YudHeyVavHey appears to you.”

וַיֹּאמֶר מֹשֶׁה אֶל אַהֲרֹן קְרַב אֶל הַמִּזְבֵּחַ וַעֲשֵׂה אֶת חַטָּאתְךָ וְאֶת עֹלֹתְךָ וְכִפֹּר בְּעֹדֶךָ וּבְעֹד הָעָם וַעֲשֵׂה אֶת קֶרְבֶּן הָעָם וְכִפֹּר בְּעֶדְם כַּאֲשֶׁר צִוָּה יְהוָה

7 And Moses says to Aaron, “Draw near to the altar, and make your sin-offering, and your burnt-offering, and make atonement for yourself, and for the people, and make the offering of the people, and make atonement for them, as YudHeyVavHey has commanded.”

וַיִּקְרַב אַהֲרֹן אֶל הַמִּזְבֵּחַ וַיִּשְׁחַט אֶת עֹגֶל הַחַטָּאת אֲשֶׁר לוֹ

8 And Aaron draws near to the altar, and
slaughters the calf of the sin-offering, which
[is] for himself;

וַיִּקְרְבוּ בְנֵי אֹהֶל־מִזְבֵּחַ אֶת הַדָּם אֵלָיו וַיִּטְבֹּל אֶצְבָּעוֹ בַּדָּם וַיִּתֵּן עַל קַרְנוֹת הַמִּזְבֵּחַ וְאֵת
הַדָּם יִצַק אֶל יְסוֹד הַמִּזְבֵּחַ

9 and the sons of Aaron bring the blood near to
him, and he dips his finger in the blood, and
puts [it] on the horns of the altar, and he has
poured out the blood at the foundation of the
altar;

וְאֵת הַחֹלֶב וְאֵת הַכֶּלִיִּית וְאֵת הַיִּתְּרֹת מִן הַחֹטָאֹת הַקֹּטִיר הַמִּזְבֵּחַ
כַּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה

10 and the fat, and the kidneys, and the
redundance of the liver, of the sin-offering, he
has made incense on the altar, as
YudHeyVavHey has commanded Moses;

וְאֵת הַבֶּשֶׂר וְאֵת הָעוֹר הָעוֹר שָׂרֵף בָּאֵשׁ מִחוּץ לַמִּחָנֶה

11 and he has burned the flesh and the skin with
fire, at the outside of the camp.

וַיִּשְׁחַט אֶת הָעֹלָה וַיִּמְצְאוּ בְנֵי אֹהֶל־מִזְבֵּחַ אֶת הַדָּם וַיִּזְרְקוּהוּ עַל הַמִּזְבֵּחַ סָבִיב

12 And he slaughters the burnt-offering, and the
sons of Aaron have presented the blood to
him, and he sprinkles it around the altar;

וְאֵת הָעֹלָה הַמִּצִּיאוֹ אֵלָיו לִנְתַחֲיָהּ וְאֵת הָרֹאשׁ וַיִּקְטֹּר עַל הַמִּזְבֵּחַ

13 and they have presented the burnt-offering to him, by its pieces, and the head, and he makes incense on the altar;

וַיְרַחֵץ אֶת הַקֶּרֶב וְאֵת הַכַּרְעִים וַיִּקְטֹּר עַל הָעֹלָה הַמִּזְבֵּחַ

14 and he washes the innards and the legs, and makes incense for the burnt-offering on the altar.

וַיִּקְרַב אֶת קֶרְבֵּן הָעָם וַיִּקַּח אֶת שְׁעִיר הַחַטָּאת אֲשֶׁר לָעָם וַיִּשְׁחָטֵהוּ וַיַּחַטְּאֵהוּ בְּרֹאשׁוֹן

15 And he brings the offering of the people near, and takes the goat of the sin-offering which [is] for the people, and slaughters it, and makes it a sin-offering, like the first;

וַיִּקְרַב אֶת הָעֹלָה וַיַּעֲשֶׂה כַּמִּשְׁפָּט

16 and he brings the burnt-offering near, and makes it, according to the ordinance;

וַיִּקְרַב אֶת הַמִּנְחָה וַיִּמְלֵא כַּפּוֹ מִמֶּנָּה וַיִּקְטֹּר עַל הַמִּזְבֵּחַ מִלֵּבד עַלֹת הַבֶּקָר

17 and he brings the present near, and fills his palm with it, and makes incense on the altar, apart from the burnt-offering of the morning.

וַיִּשְׁחָט אֶת הַשּׁוֹר וְאֵת הָאֵיל זָבַח הַשְּׁלָמִים אֲשֶׁר לָעָם וַיִּמְצְאוּ בְּנֵי אֶהֱרֹן אֶת הַדָּם אֵלָיו וַיִּזְרְקוּהוּ עַל הַמִּזְבֵּחַ סָבִיב

וְאֵת הַחֲלָבִים מִן הַשּׁוֹר וּמִן הָאֵיל הָאֵלִיָּה וְהַמִּכְסָּה וְהַכִּלִּית וְיִתְּרֵת הַכֶּבֶד

וַיִּשְׁמְעוּ אֶת הַחֲלָבִים עַל הַחֲזוֹת וַיִּקְטֹּר הַחֲלָבִים הַמִּזְבֵּחַ

וְאֵת הַחֲזוֹת וְאֵת שׁוֹק הַיָּמִין הִנִּיף אֶהֱרֹן תְּנוּפָה לִפְנֵי יְהוָה כְּאֲשֶׁר צִוָּה מֹשֶׁה

YudHeyVavHey, as He has commanded Moses.

וַיֵּשֶׁא אֶהֱרֹן אֶת יָדוֹ יְדֵיו אֶל הָעַם וַיְבָרֶכֶם וַיֵּרֶד מִעֲשֵׂת הַחַטָּאת וְהָעֵלָה וְהַשְּׁלָמִים

72

וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל אֹהֶל מוֹעֵד וַיִּצְאוּ וַיְבָרְכוּ אֶת הָעָם וַיֵּרָא כְבוֹד יְהוָה אֶל כָּל
הָעָם

23 And Moses goes in—Aaron also—to the Tent
of Meeting, and they come out, and bless the
people, and the glory of YudHeyVavHey
appears to all the people;

וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה וַתֹּאכַל עַל הַמִּזְבֵּחַ אֶת הָעֹלָה וְאֶת הַחֲלָבִים וַיֵּרָא כָּל הָעָם
וַיִּרְאוּ וַיִּפְּלוּ עַל פְּנֵיהֶם

24 and fire comes out from before

YudHeyVavHey, and consumes the burnt-
offering and the fat on the altar; and all the
people see, and cry aloud, and fall on their
faces.

VAYIKRA — CHAPTER 10

וַיִּקְחוּ בְנֵי אֶהֱרֹן נָדָב וַאֲבִיהוּא אִישׁ מִחֶתְתּוֹ וַיִּתְּנוּ בָהֶן אֵשׁ וַיִּשְׂימוּ עָלֶיהָ קִטְרֶת
וַיִּקְרְבוּ לִפְנֵי יְהוָה אֵשׁ זָרָה אֲשֶׁר לֹא צִוָּה אֹתָם

1 And the sons of Aaron, Nadab and Abihu, each take his censer, and put fire in them, and put incense on it, and bring strange fire near before YudHeyVavHey, which He has not commanded them;

וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה וַתֹּאכַל אוֹתָם וַיָּמָתוּ לִפְנֵי יְהוָה

2 and fire goes out from before YudHeyVavHey and consumes them, and they die before YudHeyVavHey.

וַיֹּאמֶר מֹשֶׁה אֶל אֶהֱרֹן הוּא אֲשֶׁר דִּבֶּר יְהוָה לֵאמֹר בְּקִרְבִּי אֶקְדֹּשׁ וְעַל פָּנָי כָּל
הָעָם אֶכְבֹּד וַיָּדָם אֶהֱרֹן

3 And Moses says to Aaron, “It [is] that which YudHeyVavHey has spoken, saying, By those drawing near to Me I am sanctified, and in the face of all the people I am honored”; and Aaron is silent.

וַיִּקְרָא מֹשֶׁה אֶל מִישָׁאֵל וְאֶל אֶלְצָפָן בְּנֵי עֲזִיזָאֵל דֹּד אֶהֱרֹן וַיֹּאמֶר אֲלֵהֶם קִרְבוּ שָׂאוּ
אֶת אֲחֵיכֶם מֵאֵת פְּנֵי הַקֹּדֶשׁ אֶל מַחוּץ לַמַּחֲנֶה

4 And Moses calls to Mishael and to Elzaphan, sons of Uzziel, uncle of Aaron, and says to them, “Come near, carry your brothers from the front of the holy place to the outside of the camp”;

וַיִּקְרְבוּ וַיִּשְׁאֲמוּ בְכַתְּנֵתָם אֶל מַחוּץ לַמִּחֲנֶה כְּאֲשֶׁר דִּבֶּר מֹשֶׁה

5 and they come near, and carry them in their coats to the outside of the camp, as Moses has spoken.

וַיֹּאמֶר מֹשֶׁה אֶל אֶהֱרֹן וּלְאֶלְעָזָר וּלְאִיתָמָר בְּנֵי רָאשֵׁיכֶם אֵל תִּפְרְעוּ וּבְגְדֵיכֶם לֹא תִפְרְמוּ וְלֹא תָמֹתוּ וְעַל כָּל הָעֵדָה יִקְצֹף וְאַחֲיֵיכֶם כָּל בֵּית יִשְׂרָאֵל יִכְּבוּ אֶת הַשִּׁרְפָּה אֲשֶׁר שָׂרַף יְהוָה

6 And Moses says to Aaron and his sons, to Eleazar and to Ithamar, “You do not uncover your heads, and you do not tear your garments, that you do not die, and He is angry on all the congregation; as for your brothers, the whole house of Israel, they lament the burning which YudHeyVavHey has kindled;

וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ פֶּן תָּמֹתוּ כִּי שָׁמֶן מְשַׁחַת יְהוָה עֲלֵיכֶם וַיַּעֲשׂוּ כְּדִבַּר מֹשֶׁה

7 and you do not go out from the opening of the Tent of Meeting, lest you die, for the anointing

oil of YudHeyVavHey [is] on you”; and they do according to the word of Moses.

וַיִּדְבֹר יְהוָה אֶל אֶהֱרֹן לֵאמֹר

8 And YudHeyVavHey speaks to Aaron, saying,

יִין וְשֹׁכֶר אַל תִּשְׁתֵּי אֹתָהּ וּבְנֶיךָ אִתָּךְ בְּבֹאֲכֶם אֶל אֹהֶל מוֹעֵד וְלֹא תִמְתּוּ חֶקֶת עוֹלָם לְדֹרֹתֵיכֶם

9 “You do not drink wine and strong drink, you and your sons with you, in your going into the Tent of Meeting, and you do not die—a continuous statute throughout your generations,

וְלִהְבְדִּיל בֵּין הַקֹּדֶשׁ וּבֵין הַטָּמֵא וּבֵין הַטְּהוֹר

10 so as to make a separation between the holy and the common, and between the unclean and the pure;

וְלִהְיוֹת אֶת בְּנֵי יִשְׂרָאֵל אֵת כָּל הַחֻקִּים אֲשֶׁר דִּבֶּר יְהוָה אֲלֵיהֶם בְּיַד מֹשֶׁה

11 and to teach the sons of Israel all the statutes which YudHeyVavHey has spoken to them by the hand of Moses.”

וַיִּדְבֹר מֹשֶׁה אֶל אֶהֱרֹן וְאֶל אֶלְעָזָר וְאֶל אִיתָמָר בְּנָיו הַנּוֹתָרִים קָחוּ אֶת הַמִּנְחָה הַנּוֹתָרָת מֵאֲשֵׁי יְהוָה וְאֶכְלוּהָ מִצּוֹת אֶצֶל הַמִּזְבֵּחַ כִּי קֹדֶשׁ קֳדָשִׁים הִוא

12 And Moses speaks to Aaron and his sons, to Eleazar and to Ithamar, who are left, “Take the

present that is left from the fire-offerings of YudHeyVavHey, and eat it unleavened near the altar, for it [is] most holy,

וְאָכַלְתֶּם אֹתָהּ בַּמָּקוֹם קֹדֶשׁ כִּי חֻקַּךְ וְחֻקַּךְ בְּנֵיךְ הוּא מֵאִשִּׁי יְהוָה כִּי כֵן צִוִּיתִי

13 and you have eaten it in the holy place, for it [is] your portion, and the portion of your sons, from the fire-offerings of YudHeyVavHey; for so I have been commanded.

וְאֵת חֲזֵה הַתְּנוּפָה וְאֵת שׁוֹק הַתְּרוּמָה תֹאכְלוּ בַּמָּקוֹם טָהוֹר אֹתָהּ וּבְנֵיךְ וּבְנֹתֶיךָ אֲתָדָּ כִּי חֻקַּךְ וְחֻקַּךְ בְּנֵיךְ נִתְּנוּ מִזִּבְחֵי שְׁלָמִי בְּנֵי יִשְׂרָאֵל

14 And you eat the breast of the wave-offering and the leg of the raised-offering in a clean place, you, and your sons, and your daughters with you; they have been given for your portion and the portion of your sons, out of the sacrifices of peace-offerings of the sons of Israel;

שׁוֹק הַתְּרוּמָה וְחֲזֵה הַתְּנוּפָה עַל אִשִּׁי הַחֲלָבִים יָבִיאוּ לְהִנִּיף תְּנוּפָה לִפְנֵי יְהוָה וְהָיָה לְךָ וּלְבְנֵיךָ אֲתָדָּ לְחֻקַּךְ עוֹלָם כַּאֲשֶׁר צִוָּה יְהוָה

15 the leg of the raised-offering, and breast of the wave-offering, besides fire-offerings of the fat, they bring in to wave [as] a wave-offering before YudHeyVavHey, and it has been to you,

and to your sons with you, by a continuous statute, as YudHeyVavHey has commanded.”

וְאֵת שְׂעִיר הַחַטָּאת דָּרַשׁ מֹשֶׁה וְהָיָה שְׂרָף וַיִּקְצַף עַל אֶלְעָזָר וְעַל אִיתָמָר בְּנֵי אֶהֱרֹן הַנוֹתָרִים לֵאמֹר

16 And Moses has diligently sought the goat of the sin-offering, and behold, it is burned, and he is angry against Eleazar and against Ithamar, sons of Aaron, who are left, saying,

מִדּוּעַ לֹא אָכַלְתֶּם אֶת הַחַטָּאת בַּמָּקוֹם הַקֹּדֶשׁ כִּי קֹדֶשׁ קֳדָשִׁים הוּא וְאַתֶּם נָתַן לָכֶם לֵשׂאת אֶת עוֹן הָעֵדָה לְכַפֵּר עֲלֵיהֶם לִפְנֵי יְהוָה

17 “Why have you not eaten the sin-offering in the holy place, for it [is] most holy—and He has given it to you to take away the iniquity of the congregation, to make atonement for them before YudHeyVavHey?

הֵן לֹא הוּבָא אֶת דָּמָהּ אֶל הַקֹּדֶשׁ פְּנִימָה אָכֹל תֹּאכְלוּ אֹתָהּ בַּקֹּדֶשׁ כַּאֲשֶׁר צֻוֵּיתִי

18 Behold, its blood has not been brought into the holy place within; eating you eat it in the holy place, as I have commanded.”

וַיִּדְבֹּר אֶהֱרֹן אֶל מֹשֶׁה הֵן הַיּוֹם הִקְרִיבוּ אֶת חַטָּאתָם וְאֵת עֲלֹתָם לִפְנֵי יְהוָה וְתִקְרָאנָה אֹתִי כְּאֵלֶּה וְאָכַלְתִּי חַטָּאת הַיּוֹם הַזֶּה יִטֵּב בְּעֵינֵי יְהוָה

19 And Aaron speaks to Moses, “Behold, today they have brought their sin-offering and their

burnt-offering near before YudHeyVavHey;
and [things] like these meet me, yet I have
eaten a sin-offering today; is it good in the
eyes of YudHeyVavHey?”

וַיִּשְׁמַע מֹשֶׁה וַיֵּיטֵב בְּעֵינָיו

20 And Moses listens, and it is good in his eyes.

VAYIKRA — CHAPTER 11

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה וְאֶל אַהֲרֹן לֵאמֹר אֲלֵהֶם

1 And YudHeyVavHey speaks to Moses and to Aaron, saying to them,

דִּבְרוּ אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ מִכָּל הַבְּהֵמָה אֲשֶׁר עַל הָאָרֶץ

2 “Speak to the sons of Israel, saying, This [is] the beast which you eat out of all the beasts which [are] on the earth:

כָּל מִפְרָסֶת פְּרָסָה וְשֹׁסֶעַת שֹׁסַע פְּרָסֶת מַעֲלַת גֵּרָה בְּבִהְמָה אֹתָהּ תֹאכְלוּ

3 any dividing a hoof, and cleaving the cleft of the hooves, bringing up the cud, among the beasts—you eat it.

אֲךָ אֵת זֶה לֹא תֹאכְלוּ מִמַּעֲלֵי הַגֵּרָה וּמִמִּפְרִיסֵי הַפְּרָסָה אֵת הַגִּמְלָה כִּי מַעֲלָה גֵרָה הוּא וּפְרָסָה אֵינָנּוּ מִפְרִיס טָמֵא הוּא לָכֶם

4 Only, this you do not eat, of those bringing up the cud, and of those dividing the hoof: the camel, though it is bringing up the cud, yet the hoof is not dividing—it [is] unclean to you;

וְאֵת הַשֹּׁפָן כִּי מַעֲלָה גֵרָה הוּא וּפְרָסָה לֹא יִפְרִיס טָמֵא הוּא לָכֶם

5 and the hyrax, though it is bringing up the cud,
yet the hoof is not divided—it [is] unclean to
you;

וְאֵת הָאֲרִנְבֶּת כִּי מַעֲלֵת גֵּרָה הוּא וּפְרָסָה לֹא הִפְרִיסָה טְמֵאָה הוּא לָכֶם

6 and the hare, though it is bringing up the cud,
yet the hoof has not divided—it [is] unclean to
you;

וְאֵת הַחֲזִיר כִּי מִפְרִיס פְּרָסָה הוּא וְשֹׁסֵעַ שֹׁסֵעַ פְּרָסָה וְהוּא גֵּרָה לֹא יָגֵר טְמֵאָה הוּא
לָכֶם

7 and the sow, though it is dividing the hoof, and
cleaving the cleft of the hoof, yet it does not
bring up the cud—it [is] unclean to you.

מִבְשָׂרָם לֹא תֹאכְלוּ וּבְנִבְלָתָם לֹא תִגְעוּ טְמֵאִים הֵם לָכֶם

8 You do not eat of their flesh, and you do not
come against their carcass—they [are] unclean
to you.

אֵת זֶה תֹאכְלוּ מִכָּל אֲשֶׁר בַּמַּיִם כָּל אֲשֶׁר לוֹ סִנְפִיר וְקִשְׁקֹשֶׁת בַּמַּיִם בַּיָּמִים
וּבְנִחָלִים אֹתָם תֹּאכְלוּ

9 This you eat of all which [are] in the waters:
anything that has fins and scales in the waters,
in the seas, and in the brooks, them you eat;

וְכָל אֲשֶׁר אֵין לוֹ סִנְפִיר וְקִשְׁקֹשֶׁת בַּיָּמִים וּבְנִחָלִים מִכָּל שְׂרָץ הַמַּיִם וּמִכָּל נֶפֶשׁ
הַחַיָּה אֲשֶׁר בַּמַּיִם שָׁקֵץ הֵם לָכֶם

10 and anything that does not have fins and scales in the seas, and in the brooks, of any teeming creature of the waters, and of any creature which lives, which [is] in the waters—they [are] an abomination to you;

וְשֶׁקֶץ יִהְיוּ לָכֶם מִבְּשָׂרָם לֹא תֹאכְלוּ וְאֵת נִבְלָתָם תִּשְׁקָצוּ

11 indeed, they are an abomination to you; you do not eat of their flesh, and you detest their carcass.

כֹּל אֲשֶׁר אֵין לוֹ סָנְפִיר וְקַשְׂקֶשֶׂת בַּמַּיִם שֶׁקֶץ הוּא לָכֶם

12 Anything that does not have fins and scales in the waters—it [is] an abomination to you.

וְאֵת אֵלֶּה תִּשְׁקָצוּ מִן הָעוֹף לֹא יֹאכְלוּ שֶׁקֶץ הֵם אֵת הַנֶּשֶׁר וְאֵת הַפֶּרֶס וְאֵת הָעִזְנִיָּה

13 And these you detest of the bird—they are not eaten, they [are] an abomination: the eagle, and the bearded vulture, and the osprey,

וְאֵת הַדָּאָה וְאֵת הָאֵיָּה לְמִינָהּ

14 and the kite, and the falcon after its kind,

אֵת כָּל עֹרֵב לְמִינוֹ

15 every raven after its kind,

וְאֵת בֵּית הַיַּעֲנָה וְאֵת הַתְּחֹמֶס וְאֵת הַשְּׁחָף וְאֵת הַנֶּץ לְמִינָהּ

16 and the ostrich, and the nightjar, and the seagull, and the hawk after its kind,

וְאֶת הַכּוֹס וְאֶת הַשְּׁלֵךְ וְאֶת הַיִּנְשׁוּף

17 and the little owl, and the cormorant, and the great owl,

וְאֶת הַתְּנַשְׁמֶת וְאֶת הַקָּאֵת וְאֶת הַרְחָם

18 and the waterhen, and the pelican, and the Egyptian vulture,

וְאֶת הַחֲסִידָה הָאֲנָפָה לְמִינָהּ וְאֶת הַדּוֹכִיפֶת וְאֶת הָעֵטְלָף

19 and the stork, the heron after its kind, and the hoopoe, and the bat.

כָּל שָׂרֵץ הָעוֹף הַהֹלֵךְ עַל אַרְבַּע שֶׁקֶץ הוּא לָכֶם

20 Every teeming creature which is flying, which is going on four [legs]—it [is] an abomination to you.

אֲדָא אֵת זֶה תֹאכְלוּ מִכָּל שָׂרֵץ הָעוֹף הַהֹלֵךְ עַל אַרְבַּע אֲשֶׁר לֹא לוֹ כְּרָעִים מִמֶּעַל לְרַגְלָיו לִנְתֵר בֵּהֶן עַל הָאָרֶץ

21 Only, this you eat of any teeming thing which is flying, which is going on four, which has legs above its feet, to move with them on the earth;

אֵת אֵלֶּה מֵהֶם תֹאכְלוּ אֶת הָאֲרָבָה לְמִינֹו וְאֶת הַסִּלְעָם לְמִינֵהוּ וְאֶת הַחֲרָגֹל לְמִינֵהוּ וְאֶת הַחֲגָב לְמִינֵהוּ

22 these of them you eat: the locust after its kind, and the bald locust after its kind, and the cricket after its kind, and the grasshopper after its kind;

וְכָל שָׂרֵץ הָעוֹף אֲשֶׁר לוֹ אַרְבַּע רַגְלִים שֶׁקֶץ הוּא לָכֶם

23 and every teeming thing which is flying, which has four feet—it [is] an abomination to you.

וְלֹאֵלֶּה תִּטְמְאוּ כָּל הַנֹּגֵעַ בְּנִבְלָתָם יִטְמָא עַד הָעֶרֶב

24 And you are made unclean by these; anyone who is coming against their carcass is unclean until the evening;

וְכָל הַנֹּשֵׂא מִנִּבְלָתָם יִכְבֹּס בְּגָדָיו יִטְמָא עַד הָעֶרֶב

25 and anyone who is lifting up of their carcass washes his garments, and has been unclean until the evening—

לְכָל הַבֹּהֶמָה אֲשֶׁר הוּא מִפְּרִסְתָּ פְּרִסָּה וְשָׁסַע אֵינָנָה שִׁסְעַת וְגִרָה אֵינָנָה מַעֲלָה טִמְאִים הֵם לָכֶם כָּל הַנֹּגֵעַ בָּהֶם יִטְמָא

26 even every beast which is dividing the hoof, and is not cloven-footed, and is not bringing up the cud—they [are] unclean to you; anyone who is coming against them is unclean.

וְכָל הַחַיָּה הַחֹמֶה הַחֹמֶה עַל אַרְבַּע טַמְאִים הֵם לָכֶם כָּל הַנֶּגַע
בְּנִבְלָתָם יִטְמָא עַד הָעֶרֶב

27 And anything going on its paws, among all the
beasts which are going on four—they [are]
unclean to you; anyone who is coming against
their carcass is unclean until the evening;

וְהַנָּשָׂא אֶת נִבְלָתָם יִכְבֹּס בְּגָדָיו וְיִטְמָא עַד הָעֶרֶב טַמְאִים הֵמָּה לָכֶם

28 and he who is lifting up their carcass washes
his garments, and has been unclean until the
evening—they [are] unclean to you.

זֶה לָכֶם הַטְּמָא בְּשִׁרְץ הַשָּׂרִץ עַל הָאָרֶץ הַחֹלֵד וְהָעֶכְבֹּר וְהָצָב לְמִינֵהוּ

29 And this [is] the unclean to you among the
teeming things which are teeming on the
earth: the weasel, and the muroid, and the
tortoise after its kind,

וְהָאֲנָקָה וְהַכָּח וְהַלְטָאָה וְהַחֲמָט וְהַתְּנַשְׁמֶת

30 and the gecko, and the chameleon, and the
lizard, and the snail, and the mole;

אֵלֶּה הַטְּמָאִים לָכֶם בְּכָל הַשָּׂרִץ כָּל הַנֶּגַע בָּהֶם בְּמָתָם יִטְמָא עַד הָעֶרֶב

31 these [are] the unclean to you among all
which are teeming; anyone who is coming
against them in their death is unclean until
the evening.

וְכָל אֲשֶׁר יִפֹּל עָלָיו מֵהֶם בְּמָוֶתוֹ יִטְמָא מִכָּל כְּלִי עֵץ אוֹ בָּנָד אוֹ עוֹר אוֹ שֶׁקַּל כָּל
כְּלִי אֲשֶׁר יַעֲשֶׂה מְלֹאכָה בָּהֶם בַּיָּמִים יוֹבֵא וְיִטְמָא עַד הָעֶרֶב וְיִטְהַר

32 And anything on which anyone of them falls,
in their death, is unclean, of any vessel of
wood or garment or skin or sack, any vessel in
which work is done is brought into water, and
has been unclean until the evening, then it has
been clean;

וְכָל כְּלִי חֶרֶשׁ אֲשֶׁר יִפֹּל מֵהֶם אֶל תּוֹכּוֹ כָּל אֲשֶׁר בְּתוֹכּוֹ יִטְמָא וְאֹתוֹ תִּשְׁבְּרוּ

33 and any earthen vessel, into the midst of
which [any] one of them falls, all that [is] in its
midst is unclean, and you break it.

מִכָּל הָאֹכֵל אֲשֶׁר יֹאכַל אֲשֶׁר יָבֹא עָלָיו מֵיָם יִטְמָא וְכָל מִשְׁקָה אֲשֶׁר יִשְׁתֶּה בְּכָל
כְּלִי יִטְמָא

34 Of all the food which is eaten, that on which
comes [such] water, is unclean, and all drink
which is drunk in any [such] vessel is unclean;

וְכָל אֲשֶׁר יִפֹּל מִנְבֵּלָתָם עָלָיו יִטְמָא תַּנּוּר וְכִירִים יִתֵּן טַמְאִים הֵם וְטַמְאִים יְהִיו
לָכֶם

35 and anything on which [any] of their carcass
falls is unclean; oven or double pots, it is
broken down, they [are] unclean, indeed, they
are unclean to you.

אֲדָ מַעֲיֵן וּבּוֹר מִקְוֵה מַיִם יְהִיָּה טָהוֹר וְנִגְעַ בְּנִבְלָתָם יִטְמָא

36 Only, a fountain or pit, a collection of water,
is clean, but that which is coming against their
carcass is unclean;

וְכִי יִפֹּל מִנִּבְלָתָם עַל כָּל זֶרַע זָרוּעַ אֲשֶׁר יִזְרַע טָהוֹר הוּא

37 and when [any] of their carcass falls on any
sown seed which is sown—it [is] clean;

וְכִי יִתֵּן מַיִם עַל זֶרַע וְנִפֹּל מִנִּבְלָתָם עָלָיו טָמֵא הוּא לָכֶם

38 and when water is put on the seed, and [any]
of its carcass has fallen on it—it [is] unclean to
you.

וְכִי יָמוּת מִן הַבְּהֵמָה אֲשֶׁר הִיא לָכֶם לֶאֱכֹלָה הִנֵּגַע בְּנִבְלָתָהּ יִטְמָא עַד הָעֶרֶב

39 And when any of the beasts which are for
food for you dies, he who is coming against its
carcass is unclean until the evening;

וְהָאָכַל מִנִּבְלָתָהּ יִכַּבֵּס בְּגָדָיו וְטָמֵא עַד הָעֶרֶב וְהַנֶּשֶׂא אֶת נִבְלָתָהּ יִכַּבֵּס בְּגָדָיו
וְטָמֵא עַד הָעֶרֶב

40 and he who is eating of its carcass washes his
garments, and has been unclean until the
evening; and he who is lifting up its carcass
washes his garments, and has been unclean
until the evening.

וְכָל הַשֹּׁרֵץ הַשֹּׁרֵץ עַל הָאָרֶץ שֶׁקֶץ הוּא לֹא יֵאָכַל

41 And every teeming thing which is teeming on the earth is an abomination, it is not eaten;

כל הולך על גחון וכל הולך על ארבע עד כל מרבה רגלים לכל השרץ השרץ על הארץ לא תאכלום כי שקץ הם

42 anything going on the belly, and any going on four, to every multiplier of feet, to every teeming thing which is teeming on the earth—you do not eat them, for they [are] an abomination;

אל תשקצו את נפשתיכם בכל השרץ השרץ ולא תטמאו בהם ונטמאתם בהם

43 you do not make yourselves abominable with any teeming thing which is teeming, nor do you make yourselves unclean with them, so that you have been unclean with them.

כי אני יהוה אלהיכם והתקדשתם והייתם קדושים כי קדוש אני ולא תטמאו את נפשתיכם בכל השרץ הרמש על הארץ

44 For I [am] your Elohim YudHeyVavHey, and you have sanctified yourselves, and you have been holy, for I [am] holy; and you do not defile your persons with any teeming thing which is creeping on the earth;

כי אני יהוה המעלה אתכם מארץ מצרים להיות לכם לאלהים והייתם קדושים כי קדוש אני

45 for I [am] YudHeyVavHey who am bringing
you up out of the land of Egypt to become your
Elohim; and you have been holy, for I [am]
holy.

זאת תורת הבהמה והעוף וכל נפש החיה הרמשת במים ולכל נפש השרצת על
הארץ

46 This [is] a law of the beasts, and of the bird,
and of every living creature which is moving
in the waters, and of every creature which is
teeming on the earth,

להבדיל בין הטמא ובין הטהור ובין החיה הנאכלת ובין החיה אשר לא תאכל

47 to make separation between the unclean and
the pure, and between the beast that is eaten,
and the beast that is not eaten.”

VAYIKRA — CHAPTER 12

וַיִּדְבֹר יְהוָה אֶל מֹשֶׁה לֵּאמֹר

1 And YudHeyVavHey speaks to Moses, saying,

דִּבֶּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר אֲשֶׁה כִּי תִזְרִיעַ וְיִלְדָה זָכָר וְטָמְאָה שְׁבַעַת יָמִים כִּימִי
נִדַּת דֹּתָהּ תִּטְמָא

2 “Speak to the sons of Israel, saying, A woman
when she gives seed, and has borne a male,
then she has been unclean [for] seven days;
she is unclean according to the days of
separation for her sickness;

וּבַיּוֹם הַשְּׁמִינִי זְמוּל בָּשָׂר עָרְלָתוֹ

3 and in the eighth day the flesh of his foreskin is
circumcised;

וּשְׁלֹשִׁים יוֹם וּשְׁלֹשֶׁת יָמִים תֵּשֵׁב בְּדָמֵי טְהָרָה בְּכָל קֹדֶשׁ לֹא תִגַּע וְאֵל הַמִּקְדָּשׁ
לֹא תָבֹא עַד מְלֵאת יָמֵי טְהָרָהּ

4 and she abides in the blood of her cleansing
[for] thirty-three days; she does not come
against any holy thing, and she does not go
into the sanctuary, until the fullness of the
days of her cleansing.

וְאִם נִקְבָּה תֵּלֵד וְטָמְאָה שְׁבַעַיִם כְּנִדְתָּהּ וּשְׁשִׁים יוֹם וּשְׁשֶׁת יָמִים תֵּשֵׁב עַל דָּמֵי
טְהָרָהּ

5 And if she bears a female, then she has been unclean [for] two weeks, as in her separation; and she abides by the blood of her cleansing [for] sixty-six days.

ובמלאת ימי טהרה לבן או לבת תביא כבש בן שנתי לעלה ובן יונה או תר לחטאת אל פתח אהל מועד אל הכהן

6 And in the fullness of the days of her cleansing for son or for daughter she brings in a lamb, a son of a year, for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering, to the opening of the Tent of Meeting, to the priest;

והקריבו לפני יהוה וכפר עליה וטהרה ממקד דמיה זאת תורת הילדת לזכר או לנקבה

7 and he has brought it near before YudHeyVavHey, and has made atonement for her, and she has been cleansed from the fountain of her blood; this [is] the law of her who is bearing, in regard to a male or to a female.

ואם לא תמצא ידה די שם ולקחה שתי תרים או שני בני יונה אחד לעלה ואחד לחטאת וכפר עליה הכהן וטהרה

8 And if her hand does not find the sufficiency of a sheep, then she has taken two turtle-doves or two young pigeons, one for a burnt-offering and one for a sin-offering, and the priest has made atonement for her, and she has been cleansed.”

VAYIKRA — CHAPTER 13

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה וְאֶל אֶהֱרֹן לֵאמֹר

1 And YudHeyVavHey speaks to Moses and to Aaron, saying,

אָדָם כִּי יִהְיֶה בְּעוֹר בְּשָׁרוֹ שְׂאֵת אוֹ סַפְחַת אוֹ בַּהֲרַת וְהָיָה בְּעוֹר בְּשָׁרוֹ לִנְגַע
צִרְעַת וְהוּבָא אֶל אֶהֱרֹן הַכֹּהֵן אוֹ אֶל אֶחָד מִבְּנָיו הַכֹּהֲנִים

2 “When a man has a rising, or scab, or bright spot in the skin of his flesh, and it has become a leprous plague in the skin of his flesh, then he has been brought to Aaron the priest, or to one of his sons the priests;

וְרָאָה הַכֹּהֵן אֶת הַנִּגַּע בְּעוֹר הַבָּשָׂר וְשַׁעַר בִּנְגַע הַפֶּדִּי לָבָן וּמִרְאָה הַנִּגַּע עֲמָק מֵעוֹר
בְּשָׁרוֹ נִגַּע צִרְעַת הוּא וְרָאָהוּ הַכֹּהֵן וְטָמָא אֹתוֹ

3 and the priest has seen the plague in the skin of the flesh, and the hair in the plague has turned white, and the appearance of the plague [is] deeper than the skin of his flesh—it [is] a plague of leprosy, and the priest has seen him, and has pronounced him unclean.

וְאִם בַּהֲרַת לָבֵנָה הוּא בְּעוֹר בְּשָׁרוֹ וְעֲמָק אֵין מִרְאָה מִן הָעוֹר וְשַׁעְרָה לֹא הַפֶּדִּי לָבָן
וְהַסִּגִּיר הַכֹּהֵן אֶת הַנִּגַּע שִׁבְעַת יָמִים

4 And if the bright spot is white in the skin of his flesh, and its appearance is not deeper than the skin, and its hair has not turned white, then the priest has shut up [him who has] the plague [for] seven days.

וְרָאָהוּ הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי וְהָיָה הַנֶּגַע עֹמֵד בְּעֵינָיו לֹא פָשָׁה הַנֶּגַע בְּעוֹר וְהִסְגִּירוּ הַכֹּהֵן שִׁבְעַת יָמִים שְׁנִית

5 And the priest has seen him on the seventh day, and behold, the plague has stood in his eyes, the plague has not spread in the skin, and the priest has shut him up [for] a second seven days.

וְרָאָה הַכֹּהֵן אֹתוֹ בַּיּוֹם הַשְּׁבִיעִי שְׁנִית וְהָיָה כִּהָּה הַנֶּגַע וְלֹא פָשָׁה הַנֶּגַע בְּעוֹר וְטָהֲרוּ הַכֹּהֵן מִסַּפַּחַת הַיָּא וְכַבֵּס בְּגָדָיו וְטָהַר

6 And the priest has seen him on the second seventh day, and behold, the plague has faded, and the plague has not spread in the skin, and the priest has pronounced him clean; it [is] a scab, and he has washed his garments, and has been clean.

וְאִם פָּשָׁה תַּפְשָׁה הַמִּסַּפַּחַת בְּעוֹר אַחֲרֵי הָרְאָתוֹ אֶל הַכֹּהֵן לְטָהֲרָתוֹ וְנִרְאָה שְׁנִית אֶל הַכֹּהֵן

7 And if the scab spreads greatly in the skin,
after his being seen by the priest for his
cleansing, then he has been seen a second
time by the priest;

וְרָאָה הַכֹּהֵן וְהִנֵּה פִשְׁתָּהּ הַמְסֻפַּחַת בְּעוֹר וְטִמְאֹה הִכְהֵן צָרַעַת הוּא

8 and the priest has seen, and behold, the scab
has spread in the skin, and the priest has
pronounced him unclean; it [is] leprosy.

נֹגַע צָרַעַת כִּי תִהְיֶה בָאָדָם וְהוּבֵא אֶל הַכֹּהֵן

9 When a plague of leprosy is in a man, then he
has been brought to the priest,

וְרָאָה הַכֹּהֵן וְהִנֵּה שָׂאת לְבָנָה בְּעוֹר וְהִיא הִפְכָּה שֹׁעַר לֶבֶן וּמִחִית בָּשָׂר חַי בַּשָּׂאת

10 and the priest has seen, and behold, a white
rising in the skin, and it has turned the hair
white, and a quickening of raw flesh [is] in the
rising—

צָרַעַת נוֹשֶׁנֶת הוּא בְּעוֹר בְּשָׂרוֹ וְטִמְאֹה הִכְהֵן לֹא יִסְגְּרֶנּוּ כִּי טִמָּא הוּא

11 it [is] an old leprosy in the skin of his flesh,
and the priest has pronounced him unclean;
he does not shut him up, for he [is] unclean.

וְאִם פָּרוּחַ תִּפְרוּחַ הַצָּרַעַת בְּעוֹר וְכִסְתָּהּ הַצָּרַעַת אֶת כָּל עוֹר הַנֹּגַע מֵרָאשׁוֹ וְעַד
רִגְלָיו לְכָל מַרְאֶה עֵינֵי הַכֹּהֵן

12 And if the leprosy breaks out greatly in the skin, and the leprosy has covered all the skin of [him who has] the plague, from his head even to his feet, to all that appears to the eyes of the priest,

וְרָאָה הַכֹּהֵן וְהִנֵּה כִסְתָּהּ הַצָּרַעַת אֶת כָּל בְּשָׁרוֹ וְטָהַר אֶת הַנִּגַּע כְּלוּ הַפֶּךָ לְבָן
טָהוֹר הוּא

13 then the priest has seen, and behold, the leprosy has covered all his flesh, and he has pronounced [him who has] the plague clean; it has all turned white; he [is] clean.

וּבְיוֹם הַרְאוֹת בּוֹ בֶּשֶׁר חַי טָמֵא

14 And in the day of raw flesh being seen in him, he is unclean;

וְרָאָה הַכֹּהֵן אֶת הַבֶּשֶׁר הַחַי וְטָמְאוּ הַבֶּשֶׁר הַחַי טָמֵא הוּא צָרַעַת הוּא

15 and the priest has seen the raw flesh, and has pronounced him unclean; the raw flesh is unclean—it [is] leprosy.

אוֹ כִּי יָשׁוּב הַבֶּשֶׁר הַחַי וְנִהְפָּךְ לְלָבָן וּבָא אֶל הַכֹּהֵן

16 Or when the raw flesh turns back, and has been turned to white, then he has come to the priest,

וְרָאָהוּ הַכֹּהֵן וְהָיָה נִחְפָּץ הַנֶּגַע לִלְבָּן וְטָהַר הַכֹּהֵן אֶת הַנֶּגַע טָהוֹר הוּא

17 and the priest has seen him, and behold, the plague has been turned to white, and the priest has pronounced clean [him who has] the plague; he [is] clean.

וּבִשָּׂר כִּי יִהְיֶה בּוֹ בְּעוֹר שְׁחִין וְנֹרֶפֶא

18 And when flesh has in it, in its skin, an ulcer, and it has been healed,

וְהָיָה בַּמָּקוֹם הַשְּׁחִין שְׁאֵת לְבָנָה אוֹ בְּהֶרֶת לְבָנָה אֲדַמְדָּמֶת וְנֹרֶאָה אֶל הַכֹּהֵן

19 and there has been in the place of the ulcer a white rising, or a bright white spot, reddish, then it has been seen by the priest,

וְרָאָה הַכֹּהֵן וְהָיָה מֵרָאֵה שָׁפֵל מִן הָעוֹר וּשְׁעָרָה הַפֶּה לָבָן וְטָמְאוּ הַכֹּהֵן נֶגַע צֹרַעַת הוּא בְּשָׁחִין פְּרָחָה

20 and the priest has seen, and behold, its appearance [is] lower than the skin, and its hair has turned white, and the priest has pronounced him unclean; it [is] a plague of leprosy—it has broken out in an ulcer.

וְאִם יִרְאֶנָּה הַכֹּהֵן וְהָיָה אֵין בּוֹ שֹׁעַר לָבָן וּשְׁפֵלָה אֵינָנָה מִן הָעוֹר וְהָיָה כְּהָה וְהִסְגִּירוּ הַכֹּהֵן שִׁבְעַת יָמִים

21 And if the priest sees it, and behold, there is no white hair in it, and it is not lower than the

skin, and has faded, then the priest has shut him up [for] seven days;

וְאִם פֶּשֶׁה תִּפְשֶׁה בְּעוֹר וְטִמָּא הִכְהִין אֹתוֹ נָגַע הוּא

22 and if it spreads greatly in the skin, then the priest has pronounced him unclean—it [is] a plague;

וְאִם תִּחְתִּיָּה תַעֲמֹד הַבִּהְרֹת לֹא פִשְׁתָּה צָרְבֶת הַשָּׁחִין הוּא וְטִהְרוּ הִכְהִין

23 and if the bright spot stays in its place—it has not spread—it [is] an inflammation of the ulcer; and the priest has pronounced him clean.

אוֹ בָּשָׂר כִּי יִהְיֶה בְּעוֹר מִכּוֹת אֵשׁ וְהִיָּתָה מִחֵית הַמִּכּוֹה בְּהִרֹת לְבָנָה אֲדַמְדָּמָת אוֹ לְבָנָה

24 Or when flesh has a fiery burning in its skin, and the quickening of the burning, the bright white spot, has been reddish or white,

וְרָאָה אֹתָהּ הִכְהִין וְהִנֵּה נֶהֱפֹךְ שָׁעַר לָבָן בִּבְהִרֹת וּמִרְאָה עֲמֻק מִן הָעוֹר צָרַעַת הוּא בַּמִּכּוֹה פָּרָחָה וְטִמָּא אֹתוֹ הִכְהִין נָגַע צָרַעַת הוּא

25 and the priest has seen it, and behold, the hair has turned white in the bright spot, and its appearance [is] deeper than the skin, it [is] leprosy; it has broken out in the burning, and

the priest has pronounced him unclean; it [is]
a plague of leprosy.

וְאִם יֵרָאָה הַכֹּהֵן וְהָיָה אֵין בַּבְּהֶרֶת שַׁעַר לָבָן וּשְׁפֵלָה אֵינָנָה מִן הָעוֹר וְהוּא כֹהֵה
וְהִסְגִּירוּ הַכֹּהֵן שִׁבְעַת יָמִים

26 And if the priest sees it, and behold, there is
no white hair on the bright spot, and it is not
lower than the skin, and it has faded, then the
priest has shut him up [for] seven days;

וְרָאָהוּ הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי אִם פָּשָׂה תַפְשָׂה בְּעוֹר וְטִמָּא הַכֹּהֵן אֹתוֹ נָגַע צָרַעַת
הוּא

27 and the priest has seen him on the seventh
day, [and] if it spreads greatly in the skin, then
the priest has pronounced him unclean; it [is]
a plague of leprosy.

וְאִם תַּחֲתִיָּה תַעֲמֹד הַבְּהֶרֶת לֹא פָשָׂתָה בְּעוֹר וְהוּא כֹהֵה שְׁאֵת הַמִּכּוֹה הוּא
וְטִהְרוּ הַכֹּהֵן כִּי צָרַבַת הַמִּכּוֹה הוּא

28 And if the bright spot stays in its place, it has
not spread in the skin, and has faded; it [is] a
rising of the burning, and the priest has
pronounced him clean; for it [is] inflammation
of the burning.

וְאִישׁ אוֹ אִשָּׁה כִּי יִהְיֶה בּוֹ נָגַע בְּרָאשׁ אוֹ בְּזָקָן

29 And when a man (or a woman) has a plague
in him, in the head or in the beard,

וְרָאָה הַכֹּהֵן אֶת הַנֶּגַע וְהָיָה מֵרָאֵהוּ עֲמֹק מִן הָעוֹר וּבֹ שֹׁעַר צָהָב דֶּק וְטָמֵא אֹתוֹ
הַכֹּהֵן נִתְּקָן הוּא צָרַעַת הָרֹאשׁ אוֹ הַזָּקֵן הוּא

30 then the priest has seen the plague, and
behold, its appearance is deeper than the skin,
and a thin, shining hair [is] in it, and the priest
has pronounced him unclean; it [is] a scale—it
[is] a leprosy of the head or of the beard.

וְכִי יֵרָאָה הַכֹּהֵן אֶת נֶגַע הַנֶּתֶק וְהָיָה אִין מֵרָאֵהוּ עֲמֹק מִן הָעוֹר וְשֹׁעַר שָׁחַר אִין בּוֹ
וְהַסִּגִּיר הַכֹּהֵן אֶת נֶגַע הַנֶּתֶק שִׁבְעַת יָמִים

31 And when the priest sees the scaly plague,
and behold, its appearance is not deeper than
the skin, and there is no black hair in it, then
the priest has shut up [him who has] the scaly
plague [for] seven days.

וְרָאָה הַכֹּהֵן אֶת הַנֶּגַע בַּיּוֹם הַשְּׁבִיעִי וְהָיָה לֹא פֶשֶׁה הַנֶּתֶק וְלֹא הָיָה בּוֹ שֹׁעַר צָהָב
וּמֵרָאֵה הַנֶּתֶק אִין עֲמֹק מִן הָעוֹר

32 And the priest has seen the plague on the
seventh day, and behold, the scale has not
spread, and a shining hair has not been in it,
and the appearance of the scale is not deeper
than the skin,

וְהִתְגַּלַּח וְאֵת הַנֶּתֶק לֹא יִגְלַח וְהִסְגִּיר הַכֹּהֵן אֶת הַנֶּתֶק שִׁבְעַת יָמִים שְׁנִית

33 then he has shaved himself, but he does not shave the scale; and the priest has shut up [him who has] the scale [for] a second seven days.

וְרָאָה הַכֹּהֵן אֶת הַנֶּתֶק בַּיּוֹם הַשְּׁבִיעִי וְהָיָה לֹא פֶשֶׁה הַנֶּתֶק בְּעוֹר וּמִרְאֵהוּ אֵינֶנּוּ עֲמֵק מִן הָעוֹר וְטָהַר אֹתוֹ הַכֹּהֵן וְכַבֵּס בְּגָדָיו וְטָהַר

34 And the priest has seen the scale on the seventh day, and behold, the scale has not spread in the skin, and its appearance is not deeper than the skin, and the priest has pronounced him clean, and he has washed his garments, and has been clean.

וְאִם פֶּשֶׁה יִפְשֹׁה הַנֶּתֶק בְּעוֹר אַחֲרֵי טָהֳרָתוֹ

35 And if the scale spreads greatly in the skin after his cleansing,

וְרָאֵהוּ הַכֹּהֵן וְהָיָה פֶשֶׁה הַנֶּתֶק בְּעוֹר לֹא יִבְקֹר הַכֹּהֵן לְשַׁעַר הַצֹּהֵב טָמֵא הוּא

36 and the priest has seen him, and behold, the scale has spread in the skin, the priest does not seek for the shining hair—he is unclean;

וְאִם בְּעֵינָיו עָמַד הַנֶּתֶק וְשַׁעַר שְׁחֹר צָמַח בּוֹ נִרְפָּא הַנֶּתֶק טָהוֹר הוּא וְטָהְרוּ הַכֹּהֵן

37 and if in his eyes the scale has stayed, and black hair has sprung up in it, the scale has

been healed—he [is] clean—and the priest has pronounced him clean.

וְאִישׁ אִוְ אִשָּׁה כִּי יְהִיָּה בְּעוֹר בְּשָׂרָם בְּהֵרֶת בְּהֵרֶת לְבָנֹת

38 And when a man or woman has bright spots in the skin of their flesh, white bright spots,

וְרָאָה הַכֹּהֵן וְהֵנָּה בְּעוֹר בְּשָׂרָם בְּהֵרֶת כְּהוֹת לְבָנֹת בַּהֶק הוּא פָּרַח בְּעוֹר טָהוֹר הוּא

39 and the priest has seen, and behold, white [and] faded bright spots [are] in the skin of their flesh—it [is] a freckled spot broken out in the skin; he [is] clean.

וְאִישׁ כִּי יִמָּרֵט רֹאשׁוֹ קֶרֶחַ הוּא טָהוֹר הוּא

40 And when a man's head [is] polished, he [is] bald; he [is] clean;

וְאִם מִפְּאֵת פָּנָיו יִמָּרֵט רֹאשׁוֹ גִּבַּח הוּא טָהוֹר הוּא

41 and if his head is polished from the corner of his face, he [is] bald of the forehead; he [is] clean.

וְכִי יְהִיָּה בְּקֶרֶחַת אִו בְּגִבַּחַת נֹגַע לְבָן אֲדָמָדָם צָרַעַת פְּרִיחַת הוּא בְּקֶרֶחַתוֹ אִו בְּגִבַּחַתוֹ

42 And when there is in the bald back of the head, or in the bald forehead, a reddish-white

plague, it [is] a leprosy breaking out in the bald back of the head, or in the bald forehead;

וְרָאָה אֹתוֹ הַכֹּהֵן וְהָיָה שָׁאֵת הַנֶּגַע לְבָנָה אֲדַמְדָּמָת בְּקִרְחָתוֹ אוֹ בְּגִבְחָתוֹ כְּמֵרָאָה צֹרַעַת עוֹר בְּשָׂרָה

43 and the priest has seen him, and behold, the rising of the reddish-white plague in the bald back of the head, or in the bald forehead, [is] as the appearance of leprosy, in the skin of the flesh,

אִישׁ צָרוּעַ הוּא טָמֵא הוּא טָמֵא יִטְמָאנוּ הַכֹּהֵן בְּרָאשׁוֹ נִגְעוֹ

44 he [is] a leprous man—he [is] unclean; the priest pronounces him utterly unclean; his plague [is] in his head.

וְהַצָּרוּעַ אֲשֶׁר בּוֹ הַנֶּגַע בְּגִדָיו יִהְיוּ פָרָמִים וְרָאשׁוֹ יִהְיֶה פָרוּעַ וְעַל שָׁפֹם יַעֲטֶה וְטָמֵא טָמֵא יִקְרָא

45 As for the leper in whom [is] the plague, his garments are torn, and his head is uncovered, and he covers over the upper lip, and he calls, Unclean! Unclean!

כָּל יְמֵי אֲשֶׁר הַנֶּגַע בּוֹ יִטְמָא טָמֵא הוּא בְּדָד יָשֵׁב מִחוּץ לַמַּחֲנֶה מוֹשְׁבֵּוֹ

46 He is unclean all the days that the plague [is] in him; he [is] unclean. He dwells alone; his dwelling [is] at the outside of the camp.

וְהַבִּגְד כִּי יְהִיָּה בּוֹ נֹגַע צִרְעַת בִּבְגֶּד צֹמֶר אוֹ בִּבְגֶּד פְּשֵׁתִים

47 And when there is a plague of leprosy in any garment—in a garment of wool, or in a garment of linen,

אוֹ בִּשְׂתִי אוֹ בְּעֶרֶב לְפִשְׁתִּים וְלִצְמֹר אוֹ בְּעוֹר אוֹ בְּכָל מְלֹאכֶת עוֹר

48 or in the warp, or in the woof, of linen or of wool, or in a skin, or in any work of skin—

וְהָיָה הַנֹּגַע יֶרֶקֶרֶק אוֹ אֲדָמָדָם בִּבְגֶּד אוֹ בְּעוֹר אוֹ בִּשְׂתִי אוֹ בְּעֶרֶב אוֹ בְּכָל כְּלִי עוֹר נֹגַע צִרְעַת הוּא וְהִרְאָה אֶת הַכֹּהֵן

49 and the plague has been greenish or reddish in the garment, or in the skin, or in the warp, or in the woof, or in any vessel of skin, it [is] a plague of leprosy, and it has been shown [to] the priest.

וְרָאָה הַכֹּהֵן אֶת הַנֹּגַע וְהִסְגִּיר אֶת הַנֹּגַע שִׁבְעַת יָמִים

50 And the priest has seen the plague, and has shut up [that which has] the plague [for] seven days;

וְרָאָה אֶת הַנֹּגַע בַּיּוֹם הַשְּׁבִיעִי כִּי פָשָׁה הַנֹּגַע בִּבְגֶּד אוֹ בִּשְׂתִי אוֹ בְּעֶרֶב אוֹ בְּעוֹר לְכָל אֲשֶׁר יַעֲשֶׂה הָעוֹר לְמֹלֶאכָה צִרְעַת מִמָּאֶרֶת הַנֹּגַע טָמֵא הוּא

51 and he has seen the plague on the seventh day, and the plague has spread in the garment, or in the warp, or in the woof, or in the skin, of

all that is made of skin for work, the plague
[is] a fretting leprosy; it [is] unclean.

וְשָׂרָף אֶת הַבִּגְד אוֹ אֶת הַשִּׁטִּי אוֹ אֶת הָעֵרֶב בְּצֶמֶר אוֹ בַּפְּשָׁתִים אוֹ אֶת כָּל כְּלִי
הָעוֹר אֲשֶׁר יִהְיֶה בּוֹ הַנֶּגַע כִּי צִרְעַת מִמָּאֶרֶת הוּא בָּאֵשׁ תִּשְׂרָף

52 And he has burned the garment, or the warp,
or the woof, in wool or in linen, or any vessel
of skin in which the plague is; for it [is] a
fretting leprosy; it is burned with fire.

וְאִם יֵרָאֶה הַכֹּהֵן וְהִנֵּה לֹא פָשָׁה הַנֶּגַע בַּבִּגְד אוֹ בַּשִּׁטִּי אוֹ בָּעֵרֶב אוֹ בְּכָל כְּלִי עוֹר

53 And if the priest sees, and behold, the plague
has not spread in the garment, or in the warp,
or in the woof, or in any vessel of skin,

וְצִוָּה הַכֹּהֵן וּכְבָּסוּ אֶת אֲשֶׁר בּוֹ הַנֶּגַע וְהִסְגִּירוּ שִׁבְעַת יָמִים שְׁנִית

54 then the priest has commanded, and they
have washed that in which the plague [is], and
he has shut it up [for] a second seven days.

וְרָאָה הַכֹּהֵן אַחֲרֵי הַכִּבֹּס אֶת הַנֶּגַע וְהִנֵּה לֹא הִפָּךְ הַנֶּגַע אֶת עֵינָיו וְהַנֶּגַע לֹא פָשָׁה
טָמֵא הוּא בָּאֵשׁ תִּשְׂרָפֵנוּ פְּחָתָת הוּא בְּקִרְחָתוֹ אוֹ בְּגִבְחָתוֹ

55 And the priest has seen [that which has] the
plague after it has been washed, and behold,
the plague has not changed its aspect, and the
plague has not spread—it [is] unclean; you

burn it with fire; it [is] a fretting in its back-part or in its front-part.

וְאִם רָאָה הַכֹּהֵן וְהִנֵּה כִּהָּה הַנִּגַּע אַחֲרֵי הַכִּבֹּס אֹתוֹ וְקָרַע אֹתוֹ מִן הַבִּגְד אוֹ מִן הָעוֹר אוֹ מִן הַשִּׁטִּי אוֹ מִן הָעֶרֶב

56 And if the priest has seen, and behold, the plague has faded after it has been washed, then he has torn it out of the garment, or out of the skin, or out of the warp, or out of the woof;

וְאִם תִּרְאֶה עוֹד בַּבִּגְד אוֹ בַשִּׁטִּי אוֹ בָעֶרֶב אוֹ בְּכָל כְּלִי עוֹר פְּרֻחַת הוּא בְּאֵשׁ תִּשְׂרֹפֵנּוּ אֶת אֲשֶׁר בּוֹ הַנִּגַּע

57 and if it is still seen in the garment, or in the warp, or in the woof, or in any vessel of skin, it [is] a fretting; you burn it with fire—that in which the plague [is].

וְהַבִּגְד אוֹ הַשִּׁטִּי אוֹ הָעֶרֶב אוֹ כָּל כְּלִי הָעוֹר אֲשֶׁר תִּכְבֹּס וְסָר מֵהֶם הַנִּגַּע וְכַבֹּס שֵׁנִית וְטָהַר

58 And the garment, or the warp, or the woof, or any vessel of skin which you wash when the plague has turned aside from them, then it has been washed a second time, and has been clean.

זאת תִּוְרַת נִגַע צִרְעַת בְּגָד הַצֵּמֶר אוֹ הַפִּשְׁתִּים אוֹ הַשָּׁתִּי אוֹ הָעֵרֶב אוֹ כָּל כְּלִי עוֹר
לְטַהֲרוֹ אוֹ לְטַמְּאוֹ

59 This [is] the law of a plague of leprosy [in] a garment of wool or of linen, or of the warp or of the woof, or of any vessel of skin, to pronounce it clean or to pronounce it unclean.”

VAYIKRA — CHAPTER 14

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר

1 And YudHeyVavHey speaks to Moses, saying,

זֹאת תִּהְיֶה תוֹרַת הַמִּצְרָע בְּיוֹם טְהֻרָתוֹ וְהוּבָא אֶל הַכֹּהֵן

2 “This is a law of the leper, in the day of his
cleansing, that he has been brought to the
priest,

וַיֵּצֵא הַכֹּהֵן אֶל מַחוּץ לַמַּחֲנֶה וְרָאָה הַכֹּהֵן וְהָיָה נִרְפָּא נִגַּע הַצֹּרֵעַ מִן הַצֹּרֵעַ

3 and the priest has gone out to the outside of
the camp, and the priest has seen, and behold,
the plague of leprosy has ceased from the
leper,

וַצִּוָה הַכֹּהֵן וּלְקַח לַמְטָהָר שְׁתֵּי צִפְרִיִּים חַיִּוֹת טְהוֹרוֹת וְעֵץ אֶרֶז וּשְׁנֵי תוֹלַעַת וְאַזְבִּי

4 and the priest has commanded, and he has
taken for him who is to be cleansed, two clean
living birds, and cedar wood, and scarlet, and
hyssop.

וַצִּוָה הַכֹּהֵן וּשְׁחַט אֶת הַצִּפּוֹר הָאֶחָת אֶל כְּלִי חֶרֶשׁ עַל מַיִם חַיִּים

5 And the priest has commanded, and he has
slaughtered one bird on an earthen vessel,
over running water;

אֶת הַצִּפּוֹר הַחַיָּה יִקַּח אֹתָהּ וְאֶת עֵץ הָאֶרֶז וְאֶת שְׁנֵי הַתּוֹלְעֹת וְאֶת הָאֵזֹב וְטָבַל
אוֹתָם וְאֶת הַצִּפּוֹר הַחַיָּה בְּדָם הַצִּפּוֹר הַשְּׁחֻטָּה עַל הַמַּיִם הַחַיִּים

6 [as for] the living bird, he takes it, and the
cedar wood, and the scarlet, and the hyssop,
and has dipped them and the living bird in the
blood of the slaughtered bird, over the
running water,

וְהֵזָה עַל הַמִּטְהָר מִן הַצִּרְעָת שֶׁבַע פְּעָמִים וְטָהְרוּ וְשָׁלַח אֶת הַצִּפּוֹר הַחַיָּה עַל פְּנֵי
הַשָּׂדֶה

7 and he has sprinkled on him who is to be
cleansed from the leprosy seven times, and
has pronounced him clean, and has sent out
the living bird over the face of the field.

וְכַבֵּס הַמִּטְהָר אֶת בְּגָדָיו וְגִלַּח אֶת כָּל שְׁעָרוֹ וְרִחַץ בַּמַּיִם וְטָהַר וְאַחֵר יָבוֹא אֶל
הַמַּחֲנֶה וַיֵּשֶׁב מִחוּץ לָאֹהֶל שֶׁבַע יָמִים

8 And he who is to be cleansed has washed his
garments, and has shaved all his hair, and has
bathed with water, and has been clean, and
afterward he comes into the camp, and has
dwelt at the outside of his tent [for] seven
days.

וְהָיָה בַּיּוֹם הַשְּׁבִיעִי יְגִלַּח אֶת כָּל שְׁעָרוֹ אֶת רֹאשׁוֹ וְאֶת זָקְנוֹ וְאֶת גְּבוֹת עֵינָיו וְאֶת
כָּל שְׁעָרוֹ יְגִלַּח וְכַבֵּס אֶת בְּגָדָיו וְרִחַץ אֶת בְּשָׂרוֹ בַּמַּיִם וְטָהַר

9 And it has been, on the seventh day—he shaves all his hair, his head, and his beard, and his eyebrows, even all his hair he shaves, and he has washed his garments, and has bathed his flesh with water, and has been clean.

וביום השמיני יקח שני כבשים תמימים וכבשה אחת בת שנתה תמימה
ושלשה עשרנים סלת מנחה בלולה בשמן ולג אחד שמן

10 And on the eighth day he takes two lambs, perfect ones, and one ewe-lamb, daughter of a year, a perfect one, and three-tenth parts of flour [for] a present, mixed with oil, and one log of oil.

והעמיד הכהן המטהר את האיש המטהר ואתם לפני יהוה פתח אהל מועד

11 And the priest who is cleansing has caused the man who is to be cleansed to stand with them before YudHeyVavHey, at the opening of the Tent of Meeting,

ולקח הכהן את הכבש האחד והקריב אותו לאשם ואת לג השמן והניף אתם
תנופה לפני יהוה

12 and the priest has taken one male lamb, and has brought it near for a guilt-offering, also the log of oil, and has waved them [as] a wave-offering before YudHeyVavHey.

וְשָׁחַט אֶת הַכֶּבֶשׂ בַּמָּקוֹם אֲשֶׁר יִשְׁחָט אֶת הַחֲטָאת וְאֵת הָעֹלָה בַּמָּקוֹם הַקֹּדֶשׁ כִּי
בַּחֲטָאת הָאֵשֶׁם הוּא לִכְהֵן קֹדֶשׁ קִדְשִׁים הוּא

13 And he has slaughtered the lamb in the place
where he slaughters the sin-offering and the
burnt-offering, in the holy place; for like the
sin-offering, the guilt-offering is for the priest;
it [is] most holy.

וְלָקַח הַכֹּהֵן מִדָּם הָאֵשֶׁם וְנָתַן הַכֹּהֵן עַל תְּנוּדָה אֶזְנוֹ הַמִּטְהָר הַיְמָנִית וְעַל בֶּהֶן יָדוֹ
הַיְמָנִית וְעַל בֶּהֶן רַגְלוֹ הַיְמָנִית

14 And the priest has taken of the blood of the
guilt-offering, and the priest has put [it] on the
tip of the right ear of him who is to be
cleansed, and on the thumb of his right hand,
and on the great toe of his right foot;

וְלָקַח הַכֹּהֵן מִלֵּג הַשֶּׁמֶן וַיִּצַק עַל כַּף הַכֹּהֵן הַשְּׂמָאלִית

15 and the priest has taken of the log of oil, and
has poured [it] on the left palm of the priest,

וְטָבַל הַכֹּהֵן אֶת אֶצְבָּעוֹ הַיְמָנִית מִן הַשֶּׁמֶן אֲשֶׁר עַל כַּף הַשְּׂמָאלִית וַיִּהְיֶה מִן
הַשֶּׁמֶן בְּאֶצְבָּעוֹ שִׁבְעַת פְּעָמִים לִפְנֵי יְהוָה

16 and the priest has dipped his right finger in
the oil which [is] on his left palm, and has
sprinkled of the oil with his finger seven times
before YudHeyVavHey.

וּמִיֶּתֶר הַשֶּׁמֶן אֲשֶׁר עַל כַּפּוֹ יִתֵּן הַכֹּהֵן עַל תְּנוּדָּה אֶזְנוֹ הַמִּטְהָר הַיְּמָנִית וְעַל בִּהֶן יָדוֹ
הַיְּמָנִית וְעַל בִּהֶן רִגְלוֹ הַיְּמָנִית עַל דָּם הָאֲשֵׁם

17 And of the remainder of the oil which [is] on his palm, the priest puts [it] on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot, on the blood of the guilt-offering;

וְהַנּוֹתֵר בַּשֶּׁמֶן אֲשֶׁר עַל כַּף הַכֹּהֵן יִתֵּן עַל רֹאשׁ הַמִּטְהָר וּכְפָר עָלָיו הַכֹּהֵן לִפְנֵי
יְהוָה

18 and the remnant of the oil which [is] on the palm of the priest, he puts [it] on the head of him who is to be cleansed, and the priest has made atonement for him before
YudHeyVavHey.

וְעָשָׂה הַכֹּהֵן אֶת הַחֲטָאת וּכְפָר עַל הַמִּטְהָר מִטְּמֵאָתוֹ וְאַחֵר יִשְׁחַט אֶת הָעֹלָה

19 And the priest has made the sin-offering, and has made atonement for him who is to be cleansed from his uncleanness, and afterward he slaughters the burnt-offering;

וְהָעֹלָה הַכֹּהֵן אֶת הָעֹלָה וְאֶת הַמִּנְחָה הַמִּזְבֵּחַה וּכְפָר עָלָיו הַכֹּהֵן וְטָהַר

20 and the priest has caused the burnt-offering to ascend, also the present, on the altar, and

the priest has made atonement for him, and
he has been clean.

וְאִם דָּל הוּא וְאִין יָדוֹ מִשְׁנֶה וְלִקַּח כֶּבֶשׂ אֶחָד אֲשֶׁם לְתַנּוּפָה לְכַפֵּר עָלָיו וְעֶשְׂרוֹן
סֹלֶת אֶחָד בְּלוּל בְּשֶׁמֶן לְמִנְחָה וְלֵג שֶׁמֶן

21 And if he [is] poor, and his hand is not
reaching [these things], then he has taken one
lamb [for] a guilt-offering, for a wave-offering,
to make atonement for him, and one-tenth
part of flour mixed with oil for a present, and
a log of oil,

וּשְׁתֵּי תֵרִים אוֹ שְׁנֵי בְנֵי יוֹנָה אֲשֶׁר תִּשְׁיֵג יָדוֹ וְהָיָה אֶחָד חֲטָאת וְהָאֶחָד עֹלָה

22 and two turtle-doves, or two young pigeons,
which his hand reaches to, and one has been a
sin-offering and one a burnt-offering;

וְהָבִיָּא אֹתָם בַּיּוֹם הַשְּׁמִינִי לְטַהֲרָתוֹ אֶל הַכֹּהֵן אֶל פֶּתַח אֹהֶל מוֹעֵד לִפְנֵי יְהוָה

23 and he has brought them in on the eighth day
for his cleansing to the priest, to the opening
of the Tent of Meeting, before YudHeyVavHey.

וְלִקַּח הַכֹּהֵן אֶת כֶּבֶשׂ הָאֲשֶׁם וְאֶת לֵג הַשֶּׁמֶן וְהִנִּיף אֹתָם הַכֹּהֵן תַּנּוּפָה לִפְנֵי יְהוָה

24 And the priest has taken the lamb of the guilt-
offering, and the log of oil, and the priest has

waved them [as] a wave-offering before
YudHeyVavHey;

וְשַׁחַט אֶת כֶּבֶד הָאֵשֶׁם וְלָקַח הַכֹּהֵן מִדָּם הָאֵשֶׁם וְנָתַן עַל תְּנוּדָּה אֵזֶן הַמִּטְהָר
הַיָּמִנִית וְעַל בִּהֶן יָדוֹ הַיָּמִנִית וְעַל בִּהֶן רִגְלוֹ הַיָּמִנִית

25 and he has slaughtered the lamb of the guilt-offering, and the priest has taken of the blood of the guilt-offering, and has put [it] on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot;

וּמִן הַשֶּׁמֶן יִצַק הַכֹּהֵן עַל כַּף הַכֹּהֵן הַשְּׂמָאלִית

26 and the priest pours of the oil on the left palm of the priest;

וְהִזָּה הַכֹּהֵן בְּאֶצְבָּעוֹ הַיָּמִנִית מִן הַשֶּׁמֶן אֲשֶׁר עַל כַּפוֹ הַשְּׂמָאלִית שֶׁבַע פְּעָמִים
לִפְנֵי יְהוָה

27 and the priest has sprinkled with his right finger of the oil which [is] on his left palm, seven times before YudHeyVavHey.

וְנָתַן הַכֹּהֵן מִן הַשֶּׁמֶן אֲשֶׁר עַל כַּפוֹ עַל תְּנוּדָּה אֵזֶן הַמִּטְהָר הַיָּמִנִית וְעַל בִּהֶן יָדוֹ
הַיָּמִנִית וְעַל בִּהֶן רִגְלוֹ הַיָּמִנִית עַל מְקוֹם דָּם הָאֵשֶׁם

28 And the priest has put of the oil which [is] on his palm, on the tip of the right ear of him who is to be cleansed, and on the thumb of his right

hand, and on the great toe of his right foot, on the place of the blood of the guilt-offering;

וְהִנֹּתָר מִן הַשֶּׁמֶן אֲשֶׁר עַל כַּף הַכֹּהֵן יָתֵן עַל רֹאשׁ הַמִּטְהָר לְכַפֵּר עָלָיו לִפְנֵי יְהוָה

29 and he puts the remnant of the oil which [is] on the palm of the priest on the head of him who is to be cleansed, to make atonement for him, before YudHeyVavHey.

וַעֲשֵׂה אֶת הָאֶחָד מִן הַתְּרִים אוֹ מִן בְּנֵי הַיּוֹנָה מֵאֲשֶׁר תִּשְׁיֵג יָדוֹ

30 And he has made one of the turtle-doves or of the young pigeons (from that which his hand reaches to,

אֶת אֲשֶׁר תִּשְׁיֵג יָדוֹ אֶת הָאֶחָד חֲטָאת וְאֶת הָאֶחָד עֹלָה עַל הַמִּנְחָה וְכִפֹּר הַכֹּהֵן
עַל הַמִּטְהָר לִפְנֵי יְהוָה

31 [even] that which his hand reaches to), one a sin-offering and one a burnt-offering, besides the present, and the priest has made atonement for him who is to be cleansed before YudHeyVavHey.

זֹאת תוֹרַת אֲשֶׁר בּוֹ נֹגַע צָרַעַת אֲשֶׁר לֹא תִשְׁיֵג יָדוֹ בְּטַהֲרָתוֹ

32 This [is] a law of him in whom [is] a plague of leprosy, whose hand does not reach to his cleansing.”

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה וְאֶל אַהֲרֹן לֵאמֹר

33 And YudHeyVavHey speaks to Moses and to Aaron, saying,

כִּי תָבֹאוּ אֶל אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי נֹתֵן לָכֶם לְאֻחֲזָה וְנִתַּתִּי נֶגַע צָרַעַת בְּבֵית אֶרֶץ
אֲחֻזַּתְכֶּם

34 “When you come into the land of Canaan,
which I am giving to you for a possession, and
I have put a plague of leprosy in a house [in]
the land of your possession,

וּבָא אֲשֶׁר לוֹ הַבַּיִת וְהִגִּיד לַכֹּהֵן לֵאמֹר כְּנָגַע נִרְאָה לִי בְּבֵית

35 then he whose the house [is] has come in and
declared [it] to the priest, saying, Some plague
has appeared to me in the house;

וְצִוָּה הַכֹּהֵן וּפָנּוּ אֶת הַבַּיִת בְּטָרָם יָבֹא הַכֹּהֵן לִרְאוֹת אֶת הַנֶּגַע וְלֹא יִטָּמָא כָּל אֲשֶׁר
בְּבֵית וְאַחֲרַיִם כֵּן יָבֹא הַכֹּהֵן לִרְאוֹת אֶת הַבַּיִת

36 and the priest has commanded, and they have
prepared the house before the priest comes in
to see the plague (that all which [is] in the
house is not unclean), and afterward the priest
comes in to see the house;

וְרָאָה אֶת הַנֶּגַע וְהִנֵּה הַנֶּגַע בְּקִירַת הַבַּיִת שֶׁקְּעָרוֹרֹת יִרְקַקֶּת אוֹ אֲדָמָדֶמֶת
וּמִרְאִיהֶן שֶׁפֶל מִן הַקִּיר

37 and he has seen the plague, and behold, the plague [is] in the walls of the house, hollow streaks, greenish or reddish, and their appearance [is] lower than the wall,

וַיֵּצֵא הַכֹּהֵן מִן הַבַּיִת אֶל פֶּתַח הַבַּיִת וַהֲסִגִּיר אֶת הַבַּיִת שִׁבְעַת יָמִים

38 and the priest has gone out of the house to the opening of the house, and has shut up the house [for] seven days.

וַיָּשָׁב הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי וַרְאָה וַהֲנִיחַ פֶּשֶׁה הַנֶּגַע בְּקִירֹת הַבַּיִת

39 And the priest has turned back on the seventh day, and has seen, and behold, the plague has spread in the walls of the house,

וַצֹּנָה הַכֹּהֵן וַחֲלָצוּ אֶת הָאֲבָנִים אֲשֶׁר בָּהֶן הַנֶּגַע וַהֲשִׁיכּוּ אֹתָהֶן אֶל מַחוּץ לְעִיר
אֶל מְקוֹם טָמֵא

40 and the priest has commanded, and they have drawn out the stones in which the plague [is], and have cast them to the outside of the city, to an unclean place;

וְאֶת הַבַּיִת יִקְצַע מִבַּיִת סָבִיב וְשִׁפְכוּ אֶת הָעֹפֶר אֲשֶׁר הִקְצוּ אֶל מַחוּץ לְעִיר אֶל מְקוֹם טָמֵא

41 and he causes the house to be scraped all around inside, and they have poured out the

clay which they have scraped off, at the
outside of the city, at an unclean place;

וְלָקְחוּ אֲבָנִים אֲחֵרוֹת וַהֲבִיאוּ אֶל תַּחַת הָאֲבָנִים וְעָפָר אֲחֵר יִקַּח וְטָח אֶת הַבַּיִת

42 and they have taken other stones, and
brought [them] to the place of the stones, and
he takes other clay and has coated the house.

וְאִם יָשׁוּב הַנֶּגַע וּפָרַח בַּבַּיִת אַחֵר חִלָּץ אֶת הָאֲבָנִים וְאֲחֵרֵי הַקִּצּוֹת אֶת הַבַּיִת
וְאֲחֵרֵי הַטּוֹחַ

43 And if the plague returns, and has broken out
in the house, after he has drawn out the
stones, and after the scraping of the house,
and after the coating,

וּבֵא הַכֹּהֵן וְרָאָה וַהֲנִיחַ פֶּשֶׁה הַנֶּגַע בַּבַּיִת צָרַעַת מִמָּאֶרֶת הוּא בַּבַּיִת טָמֵא הוּא

44 then the priest has come in and seen, and
behold, the plague has spread in the house; it
[is] a fretting leprosy in the house; it [is]
unclean.

וַנִּתֵּן אֶת הַבַּיִת אֶת אֲבָנָיו וְאֶת עֲצָיו וְאֶת כָּל עָפָר הַבַּיִת וְהוֹצִיא אֶל מִחוּץ לְעִיר
אֶל מְקוֹם טָמֵא

45 And he has broken down the house, its stones,
and its wood, and all the clay of the house, and
he has brought [them] forth to the outside of
the city, to an unclean place.

וְהָבָא אֶל הַבַּיִת כָּל יְמֵי הַסִּגִּיר אֹתוֹ יִטְמָא עַד הָעֶרֶב

46 And he who is going into the house all the days he has shut it up, is unclean until the evening;

וְהֹשָׁכָב בַּבַּיִת יִכְבֹּס אֶת בְּגָדָיו וְהֹאכֵל בַּבַּיִת יִכְבֹּס אֶת בְּגָדָיו

47 and he who is lying in the house washes his garments; and he who is eating in the house washes his garments.

וְאִם בָּא יָבֵא הַכֹּהֵן וְרָאָה וְהֵנִיחָה לֹא פֶשֶׁה הִנֵּגַע בַּבַּיִת אַחֲרֵי הַטָּח אֶת הַבַּיִת וְטָהַר הַכֹּהֵן אֶת הַבַּיִת כִּי נִרְפָּא הִנֵּגַע

48 And if the priest certainly comes in, and has seen, and behold, the plague has not spread in the house after the coating of the house, then the priest has pronounced the house clean, for the plague has been healed.

וְלָקַח לְחֹטֵא אֶת הַבַּיִת שְׁתֵּי צִפְרִים וְעֵץ אֲרֶז וּשְׁנֵי תוֹלַעַת וְאַזְבִּי

49 And he has taken two birds, and cedar wood, and scarlet, and hyssop for the cleansing of the house;

וְשָׁחַט אֶת הַצִּפּוֹר הָאֶחָת אֶל כָּלִי חֶרֶשׁ עַל מַיִם חַיִּים

50 and he has slaughtered one bird on an earthen vessel, over running water;

וְלָקַח אֶת עֵץ הָאֶרֶז וְאֶת הָאֵזוֹב וְאֶת שְׁנֵי הַתּוֹלְעֹת וְאֶת הַצִּפּוֹר הַחַיָּה וְטָבַל אֹתָם
בְּדָם הַצִּפּוֹר הַשְּׁחוּטָה וּבַמַּיִם הַחַיִּים וְהִזָּה אֶל הַבַּיִת שִׁבְעַת פְּעָמִים

51 and he has taken the cedar wood, and the
hyssop, and the scarlet, and the living bird,
and has dipped them in the blood of the
slaughtered bird, and in the running water,
and has sprinkled against the house seven
times.

וְחָטָא אֶת הַבַּיִת בְּדָם הַצִּפּוֹר וּבַמַּיִם הַחַיִּים וּבַצִּפּוֹר הַחַיָּה וּבְעֵץ הָאֶרֶז וּבָאֵזוֹב
וּבְשְׁנֵי הַתּוֹלְעֹת

52 And he has cleansed the house with the blood
of the bird, and with the running water, and
with the living bird, and with the cedar wood,
and with the hyssop, and with the scarlet;

וְשָׁלַח אֶת הַצִּפּוֹר הַחַיָּה אֶל מִחוּץ לְעִיר אֶל פְּנֵי הַשָּׂדֶה וּכְפָר עַל הַבַּיִת וְטָהָר

53 and he has sent the living bird away to the
outside of the city to the face of the field, and
has made atonement for the house, and it has
been clean.

זֹאת הַתּוֹרָה לְכָל נֹגַע הַצִּרְעָת וּלְנִתְּק

54 This [is] the law for every plague of the
leprosy and for scale,

וּלְצִרְעַת הַבֶּגֶד וּלְבָיִת

55 and for leprosy of a garment, and of a house,

וְלִשְׂאֵת וְלִסְפֹּחַת וְלִבְהֶרֶת

56 and for a rising, and for a scab, and for a
bright spot—

לְהוֹרֹת בְּיוֹם הַטֹּמֵא וּבְיוֹם הַטְּהוֹר זֹאת תוֹרַת הַצִּרְעָת

57 to direct in the day of being unclean, and in
the day of being clean; this [is] the law of the
leprosy.”

VAYIKRA — CHAPTER 15

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה וְאֶל אַהֲרֹן לֵאמֹר

1 And YudHeyVavHey speaks to Moses and to Aaron, saying,

דַּבְּרוּ אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתֶּם אֲלֵהֶם אִישׁ אִישׁ כִּי יִהְיֶה זֶב מִבְּשָׁרוֹ זֹבֹב טִמָּא הוּא

2 “Speak to the sons of Israel, and you have said to them: When there is discharging out of the flesh of any man, he [is] unclean [from] his discharge;

וְזֹאת תִּהְיֶה טִמְאַתּוֹ בְּזֹבֹב רַר בְּשָׁרוֹ אֶת זֹבֹבוֹ אֹן הַחֲתִים בְּשָׁרוֹ מִזֹּבֹבוֹ טִמְאַתּוֹ הוּא

3 and this is his uncleanness in his discharge— his flesh has run with his discharge, or his flesh has stopped from his discharge; it [is] his uncleanness.

כָּל הַמִּשְׁכָּב אֲשֶׁר יִשְׁכַּב עָלָיו הִזָּב יִטְמָא וְכָל הַכֵּלִי אֲשֶׁר יֵשֵׁב עָלָיו יִטְמָא

4 Every bed on which he who has the discharging lies is unclean, and every vessel on which he sits is unclean;

וְאִישׁ אֲשֶׁר יִנֹּעַ בַּמִּשְׁכָּבוֹ יִכְבֵּס בְּגָדָיו וְרַחֵץ בַּמִּים וְטִמָּא עַד הָעֶרֶב

5 and anyone who comes against his bed washes his garments, and has bathed with water, and been unclean until the evening.

וְהַיֹּשֵׁב עַל הַכֵּלִי אֲשֶׁר יֹשֵׁב עָלָיו הִזָּב יִכְבֵּס בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמֵא עַד הָעֶרֶב

6 And he who is sitting on the vessel on which he sits who has the discharging, washes his garments, and has bathed with water, and been unclean until the evening.

וְהַנֹּגֵעַ בַּבֶּשֶׂר הִזָּב יִכְבֵּס בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמֵא עַד הָעֶרֶב

7 And he who is coming against the flesh of him who has the discharging, washes his garments, and has bathed with water, and been unclean until the evening.

וְכִי יֵרֶק הִזָּב בְּטָהוֹר וְכַבֵּס בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמֵא עַד הָעֶרֶב

8 And when he who has the discharging spits on him who is clean, then he has washed his garments, and has bathed with water, and been unclean until the evening.

וְכָל הַמָּרֻכָּב אֲשֶׁר יָרָכַב עָלָיו הִזָּב יִטָּמֵא

9 And all the saddle on which he who has the discharging rides is unclean;

וְכָל הַנִּגַּע בְּכָל אֲשֶׁר יִהְיֶה תַּחְתָּיו יִטְמָא עַד הָעֶרֶב וְהַנּוֹשֵׂא אוֹתָם יִכָּבֵס בְּגָדָיו
וְרֹחֵץ בְּמֵיִם יִטְמָא עַד הָעֶרֶב

10 and anyone who is coming against anything
which is under him is unclean until the
evening, and he who is carrying them washes
his garments, and has bathed with water, and
been unclean until the evening.

וְכָל אֲשֶׁר יִגַּע בּוֹ הַזֵּב וַיִּדְּיוּ לֹא שָׁטַף בְּמֵיִם וַיִּכָּבֵס בְּגָדָיו וְרֹחֵץ בְּמֵיִם יִטְמָא עַד
הָעֶרֶב

11 And anyone against whom he who has the
discharging comes (and has not rinsed his
hands with water) has even washed his
garments, and bathed with water, and been
unclean until the evening.

וְכָלִי חֶרֶשׁ אֲשֶׁר יִגַּע בּוֹ הַזֵּב יִשָּׁבֵר וְכָל כְּלִי עֵץ יִשְׁטַף בְּמֵיִם

12 And the earthen vessel which he who has the
discharging comes against is broken; and
every wooden vessel is rinsed with water.

וְכִי יִטְהַר הַזֵּב מִזּוּבּוֹ וְסָפַר לוֹ שִׁבְעַת יָמִים לְטַהֲרָתוֹ וַיִּכָּבֵס בְּגָדָיו וְרֹחֵץ בְּשֹׁר
בְּמֵיִם חַיִּים וַיִּטְהַר

13 And when he who has the discharging is
clean from his discharge, then he has
numbered seven days for himself for his

cleansing, and has washed his garments, and
has bathed his flesh with running water, and
been clean.

וביום השמיני יקח לו שתי תורים או שני בני יונה ובא לפני יהוה אל פתח אהל
מועד ונתנם אל הכהן

14 And on the eighth day he takes two turtle-
doves or two young pigeons for himself, and
has come in before YudHeyVavHey to the
opening of the Tent of Meeting, and has given
them to the priest;

ועשה אתם הכהן אחד חטאת והאחד עלה וכפר עליו הכהן לפני יהוה מזוהב

15 and the priest has made them, one a sin-
offering and one a burnt-offering; and the
priest has made atonement for him before
YudHeyVavHey, because of his discharge.

ואיש כי תצא ממנו שכבת זרע ורחץ במים את כל בשרו וטמא עד הערב

16 And when a man's seed [from] intercourse
goes out from him, then he has bathed all his
flesh with water, and been unclean until the
evening.

וכל בגד וכל עור אשר יהיה עליו שכבת זרע וכבס במים וטמא עד הערב

17 And any garment, or any skin on which there is seed [from] intercourse, has also been washed with water, and been unclean until the evening.

וְאִשָּׁה אֲשֶׁר יִשְׁכַּב אִישׁ אִתָּהּ שֹׁכֶבֶת זֶרַע וְרוֹחָצוּ בַּמַּיִם וְטָמְאוּ עַד הָעֶרֶב

18 And a woman with whom a man lies with seed [from] intercourse, they also have bathed with water, and been unclean until the evening.

וְאִשָּׁה כִּי תִהְיֶה זֹבָה דָּם יִהְיֶה זֹבָה בְּבִשְׁרָהּ שִׁבְעַת יָמִים תִּהְיֶה בְּנִדְתָּהּ וְכָל הַנִּגָּע בָּהּ יִטָּמָא עַד הָעֶרֶב

19 And when a woman has discharging—blood is her discharge in her flesh—she is in her separation [for] seven days, and anyone who is coming against her is unclean until the evening.

וְכָל אֲשֶׁר תִּשְׁכַּב עָלֶיהָ בְּנִדְתָּהּ יִטָּמָא וְכָל אֲשֶׁר תִּשָּׁב עָלֶיהָ יִטָּמָא

20 And anything on which she lies in her separation is unclean, and anything on which she sits is unclean;

וְכָל הַנִּגָּע בְּמִשְׁכָּבָהּ יִכָּבֵס בְּגָדָיו וְרוֹחֶץ בַּמַּיִם וְטָמָא עַד הָעֶרֶב

21 and anyone who is coming against her bed washes his garments, and has bathed with water, and been unclean until the evening.

וְכָל הַנִּגַּע בְּכָל כְּלִי אֲשֶׁר תֵּשֵׁב עָלָיו יִכְבֵּס בַּגָּדָיו וְרוּחָץ בַּמִּים וְטָמֵא עַד הָעֶרֶב

22 And anyone who is coming against any vessel on which she sits washes his garments, and has washed with water, and been unclean until the evening.

וְאִם עַל הַמִּשְׁכָּב הוּא אוֹ עַל הַכְּלִי אֲשֶׁר הוּא יֹשֶׁבֶת עָלָיו בִּנְגָעוֹ בּוֹ יְטַמֵּא עַד הָעֶרֶב

23 And if it [is] on the bed, or on the vessel on which she is sitting, in his coming against it, he is unclean until the evening.

וְאִם שָׁכַב יֹשֶׁכַב אִישׁ אֹתָהּ וּתְהִי נִדְתָּהּ עָלָיו וְטָמֵא שִׁבְעַת יָמִים וְכָל הַמִּשְׁכָּב אֲשֶׁר יֹשֶׁכַב עָלָיו יְטַמֵּא

24 And if a man really lies with her, and her separation is on him, then he has been unclean [for] seven days, and all the bed on which he lies is unclean.

וְאִשָּׁה כִּי יִזְוֹב זֹוֵב דָּמָהּ יָמִים רַבִּים בְּלֹא עֵת נִדְתָּהּ אוֹ כִּי תִזְוֹב עַל נִדְתָּהּ כָּל יָמֵי זֹוֵב טָמְאָתָהּ כִּימֵי נִדְתָּהּ תִּהְיֶה טָמְאָה הָיָה

25 And when a woman's discharge of blood flows many days within the time of her

separation, or when it flows over her separation—all the days of the discharge of her uncleanness are as the days of her separation; she [is] unclean.

כָּל הַמְשָׁכָב אֲשֶׁר תִּשְׁכַּב עָלָיו כָּל יְמֵי זִוְכָּהּ כְּמִשְׁכַּב נִדְתָּהּ יִהְיֶה לָּהּ וְכָל הַכֵּלִי
אֲשֶׁר תֵּשֵׁב עָלָיו טָמֵא יִהְיֶה כְּטִמְאַת נִדְתָּהּ

26 Every bed on which she lies all the days of her discharge is as the bed of her separation to her, and every vessel on which she sits is unclean as the uncleanness of her separation;

וְכָל הַנוֹגֵעַ בָּם יִטְמָא וְכֵבֶס בְּגָדָיו וְרֹחֵץ בַּמַּיִם וְטָמֵא עַד הָעֶרֶב

27 and anyone who is coming against them is unclean, and has washed his garments, and has bathed with water, and been unclean until the evening.

וְאִם טָהְרָה מִזִּזְבָּהּ וְסִפְרָה לָּהּ שִׁבְעַת יָמִים וְאַחֲרֵי תִטְהָר

28 And if she has been clean from her discharge, then she has numbered seven days for herself, and afterward she is clean;

וּבַיּוֹם הַשְּׁמִינִי תִקַּח לָּהּ שְׁתֵּי תֹרִים אוֹ שְׁנֵי בָנִי יוֹנָה וְהִבִּיֵּאָה אוֹתָם אֶל הַכֹּהֵן אֶל
פֶּתַח אֹהֶל מוֹעֵד

29 and on the eighth day she takes two turtle-doves or two young pigeons for herself, and

has brought them to the priest, to the opening
of the Tent of Meeting;

וַעֲשֵׂה הַכֹּהֵן אֶת הָאֶחָד חֲטָאת וְאֶת הָאֶחָד עֹלָה וְכָפַר עָלֶיהָ הַכֹּהֵן לִפְנֵי יְהוָה
מִזֹּב טְמֵאתָהּ

30 and the priest has made one a sin-offering
and one a burnt-offering, and the priest has
made atonement for her before
YudHeyVavHey, because of the discharge of
her uncleanness.

וְהִזְרַתֶּם אֶת בְּנֵי יִשְׂרָאֵל מִטְמֵאתֶם וְלֹא יָמְתוּ בְּטִמְאתֶם בְּטִמְאָם אֶת מִשְׁכְּנֵי אֲשֶׁר
בְּתוֹכֶם

31 And you have separated the sons of Israel
from their uncleanness, and they do not die in
their uncleanness, in their defiling My
Dwelling Place which [is] in their midst.

זֹאת תֹּרַת הַזֵּב וְאֲשֶׁר תֵּצֵא מִמֶּנּוּ שֹׁכֶבֶת זָרַע לְטִמְאָה בָּהּ

32 This [is] the law of him who has the
discharging, and of him whose seed [from]
intercourse goes out from him, to become
unclean with it,

וְהַדִּוָּה בְּנִדְתָּהּ וְהַזֵּב אֶת זֹבֹבוֹ לִזְכָּר וּלְנִקְבָּהּ וְלֹאִישׁ אֲשֶׁר יִשְׁכַּב עִם טִמְאָהּ

33 and of her who is sick in her separation, and
of him who has the discharging (his discharge,

of the male or of the female), and of a man
who lies with an unclean woman.”

VAYIKRA — CHAPTER 16

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן בְּקִרְבָּתָם לִפְנֵי יְהוָה וַיָּמָתוּ

1 And YudHeyVavHey speaks to Moses after the death of the two sons of Aaron, in their drawing near before YudHeyVavHey, and they die;

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה דַּבֵּר אֶל אֶהֱרֹן אַחִידְךָ וְאַל יָבֹא בְּכָל עֵת אֶל הַקֹּדֶשׁ מִבֵּית לְפָרֶכֶת אֶל פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל הָאֹרֹן וְלֹא יָמוּת כִּי בָעֲנָן אֲרָאָה עַל הַכַּפֹּרֶת

2 indeed, YudHeyVavHey says to Moses, “Speak to your brother Aaron, and he does not come in at all times to the holy place within the veil, to the front of the propitiatory covering, which [is] on the Ark, and he does not die, for I am seen in a cloud on the propitiatory covering.

בְּזֹאת יָבֹא אֶהֱרֹן אֶל הַקֹּדֶשׁ בֶּפֶר בֶּן בָּקָר לְחֹטְאָת וְאֵיל לְעֹלָה

3 With this Aaron comes into the holy place: with a bullock, a son of the herd, for a sin-offering, and a ram for a burnt-offering;

כְּתֻנֹת בַּד קָדֹשׁ יִלְבָּשׁ וּמִכְנָסִי בַד יִהְיוּ עַל בָּשָׁרוֹ וּבְאַבְנֵט בַּד יִחַגֵּר וּבִמְצַנֶּפֶת בַּד יִצְנֹף בְּגָדֵי קָדֹשׁ הֵם וְרוּחַץ בְּמִים אֶת בָּשָׁרוֹ וּלְבָשָׁם

4 he puts on a holy linen coat, and linen trousers are on his flesh, and he girds himself with a linen girdle, and he wraps himself up with a linen turban; they [are] holy garments; and he has bathed his flesh with water and put them on.

וּמֵאֵת עֵדֹת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי שְׁעִירֵי עֲזִים לַחֲטָאת וְאֵיל אֶחָד לְעֹלָה

5 And from the congregation of the sons of Israel he takes two kids of the goats for a sin-offering and one ram for a burnt-offering;

וְהִקְרִיב אֶהֱרֹן אֶת פֶּרֶךְ הַחֲטָאת אֲשֶׁר לוֹ וּכְפָר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ

6 and Aaron has brought the bullock of the sin-offering near, which is his own, and has made atonement for himself and for his house;

וְלָקַח אֶת שְׁנֵי הַשְּׁעִירִים וְהֶעֱמִיד אֹתָם לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד

7 and he has taken the two goats, and has caused them to stand before YudHeyVavHey, at the opening of the Tent of Meeting.

וַיָּנִתֵן אֶהֱרֹן עַל שְׁנֵי הַשְּׁעִירִים גּוּרְלוֹת גּוּרְלֹת אֶחָד לַיהוָה וְגּוּרְלֹת אֶחָד לְעֻזְאֵל

8 And Aaron has given lots over the two goats, one lot for YudHeyVavHey and one lot for a goat of departure;

וְהִקְרִיב אֶהָרִן אֶת הַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל לַיהוָה וַעֲשֶׂהוּ חֲטָאת

9 and Aaron has brought the goat near, on which the lot for YudHeyVavHey has gone up, and has made it a sin-offering.

וְהַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל לַעֲזָאֵל יַעֲמֵד חַי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לַעֲזָאֵל הַמִּדְבָּרָה

10 And the goat on which the lot for a goat of departure has gone up is caused to stand living before YudHeyVavHey to make atonement by it, to send it away for a goat of departure into the wilderness.

וְהִקְרִיב אֶהָרִן אֶת פֶּרֶךְ הַחֲטָאת אֲשֶׁר לוֹ וְכִפֵּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וְשַׁחַט אֶת פֶּרֶךְ הַחֲטָאת אֲשֶׁר לוֹ

11 And Aaron has brought the bullock of the sin-offering near, which is his own, and has made atonement for himself and for his house, and has slaughtered the bullock of the sin-offering which [is] his own,

וְלָקַח מִלֵּא הַמִּחְתָּה גִּחְלֵי אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי יְהוָה וּמִלֵּא חֲפָנָיו קִטְרֶת סָמִים יִדְקֶה וְהֵבִיא מִבֵּית לַפָּרֹכֶת

12 and has taken the fullness of the censer of burning coals of fire from off the altar, from before YudHeyVavHey, and the fullness of his

hands of thin spice-incense, and has brought
[it] within the veil;

וַנִּתֵּן אֶת הַקְטֹרֶת עַל הָאֵשׁ לִפְנֵי יְהוָה וְכִסָּה עֲנַן הַקְטֹרֶת אֶת הַכִּפֹּרֶת אֲשֶׁר עַל
הָעֲדוּת וְלֹא יָמוּת

13 and he has put the incense on the fire before
YudHeyVavHey, and the cloud of the incense
has covered the propitiatory covering which
[is] on the Testimony, and he does not die.

וְלָקַח מִדָּם הַפָּר וְהִזָּה בְּאֶצְבָּעוֹ עַל פְּנֵי הַכִּפֹּרֶת קִדְמָה וּלְפָנֵי הַכִּפֹּרֶת יִזָּה שִׁבְעַת
פְּעָמִים מִן הַדָּם בְּאֶצְבָּעוֹ

14 And he has taken of the blood of the bullock,
and has sprinkled with his finger on the front
of the propitiatory covering eastward; even at
the front of the propitiatory covering he
sprinkles seven times of the blood with his
finger.

וְשָׁחַט אֶת שְׂעִיר הַחַטָּאת אֲשֶׁר לָעֵם וְהֵבִיא אֶת דָּמּוֹ אֶל מִבֵּית לַפָּרֹכֶת וַעֲשֵׂה אֶת
דָּמוֹ כְּאֲשֶׁר עָשָׂה לְדָם הַפָּר וְהִזָּה אוֹתוֹ עַל הַכִּפֹּרֶת וּלְפָנֵי הַכִּפֹּרֶת

15 And he has slaughtered the goat of the sin-
offering which [is] the people's, and has
brought in its blood to the inside of the veil,
and has done with its blood as he has done
with the blood of the bullock, and has

sprinkled it on the propitiatory covering, and
at the front of the propitiatory covering,

וְכִפֹּר עַל הַקֹּדֶשׁ מִטְּמֵאֹת בְּנֵי יִשְׂרָאֵל וּמִפְּשָׁעֵיהֶם לְכָל חַטָּאתָם וְכֵן יַעֲשֶׂה לְאַהֲלֵ
מוֹעֵד הַשָּׁכֵן אֹתָם בְּתוֹךְ טְמֵאֹתָם

16 and he has made atonement for the holy
place because of the uncleanness of the sons
of Israel, and because of their transgressions
in all their sins; and so he does for the Tent of
Meeting which is dwelling with them in the
midst of their uncleannesses.

וְכָל אָדָם לֹא יִהְיֶה בְּאַהֲלֵ מוֹעֵד בְּבָאוּ לְכִפֹּר בַּקֹּדֶשׁ עַד צֵאתוֹ וְכִפֹּר בְּעָדוֹ וּבְעָד
בֵּיתוֹ וּבְעָד כָּל קְהָל יִשְׂרָאֵל

17 And no man is in the Tent of Meeting in his
going in to make atonement in the holy place,
until his coming out; and he has made
atonement for himself, and for his house, and
for all the assembly of Israel.

וַיֵּצֵא אֶל הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יְהוָה וְכִפֹּר עָלָיו וְלָקַח מִדָּם הַפָּר וּמִדָּם הַשְּׁעִיר וְנָתַן
עַל קַרְנוֹת הַמִּזְבֵּחַ סָבִיב

18 And he has gone out to the altar which [is]
before YudHeyVavHey, and has made
atonement for it; and he has taken of the
blood of the bullock and of the blood of the

goat, and has put [it] around the horns of the altar;

וְהִזָּה עָלָיו מִן הַדָּם בְּאַצְבָּעוֹ שֶׁבַע פְּעָמִים וְטָהָרוּ וְקִדְּשׁוּ מִטְמְאֹת בְּנֵי יִשְׂרָאֵל

19 and he has sprinkled on it of the blood with his finger seven times, and has cleansed it, and has hallowed it from the uncleannesses of the sons of Israel.

וְכָלָה מִכֹּפֶר אֶת הַקֹּדֶשׁ וְאֶת אֹהֶל מוֹעֵד וְאֶת הַמִּזְבֵּחַ וְהִקְרִיב אֶת הַשְּׁעִיר הַחַי

20 And he has ceased from making atonement [for] the holy place, and the Tent of Meeting, and the altar, and has brought the living goat near;

וְסָמַךְ אֶהֱרֹן אֶת שְׁתֵּי יָדָיו עַל רֹאשׁ הַשְּׁעִיר הַחַי וְהִתְוֹדָה עָלָיו אֶת כָּל עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת כָּל פְּשָׁעֵיהֶם לְכָל חַטָּאתָם וְנָתַן אֹתָם עַל רֹאשׁ הַשְּׁעִיר וְשָׁלַח בְּיַד אִישׁ עֵתִי הַמִּדְבָּרָה

21 and Aaron has laid his two hands on the head of the living goat, and has confessed over it all the iniquities of the sons of Israel, and all their transgressions in all their sins, and has put them on the head of the goat, and has sent [it] away by the hand of a ready man into the wilderness;

וְנִשָּׂא הַשְּׁעִיר עָלָיו אֶת כָּל עֲוֹנוֹתָם אֶל אֶרֶץ גְּזֵרָה וְשָׁלַח אֶת הַשְּׁעִיר בַּמִּדְבָּר

22 and the goat has borne on himself all their iniquities to a land of separation. And he has sent the goat away into the wilderness,

וּבֹא אֶהְרֵן אֶל אֹהֶל מוֹעֵד וּפָשַׁט אֶת בְּגָדֵי הַכֹּהֵן אֲשֶׁר לְבָשׁ בְּבֹאוֹ אֶל הַקֹּדֶשׁ
וְהִנִּיחָם שָׁם

23 and Aaron has come into the Tent of Meeting, and has stripped off the linen garments which he had put on in his going into the holy place, and has placed them there;

וְרָחַץ אֶת בְּשָׁרוֹ בַּמַּיִם בַּמָּקוֹם קָדוֹשׁ וְלָבַשׁ אֶת בְּגָדָיו וַיֵּצֵא וַעֲשֶׂה אֶת עֲלָתוֹ וְאֶת
עֲלֹת הָעֹם וְכִפֹּר בַּעֲדוֹ וּבַעֲדֵי הָעֹם

24 and he has bathed his flesh with water in the holy place, and has put on his garments, and has come out, and has made his burnt-offering, and the burnt-offering of the people, and has made atonement for himself and for the people;

וְאֵת חֵלֶב הַחֹטֵאת יִקְטִיר הַמִּזְבֵּחַ

25 and with the fat of the sin-offering he makes incense on the altar.

וְהִמְשַׁלַּח אֶת הַשָּׁעִיר לְעִזְאֹזֹל יִכְבֹּס בְּגָדָיו וְרָחַץ אֶת בְּשָׁרוֹ בַּמַּיִם וְאַחֲרֵי כֵן יָבוֹא
אֶל הַמִּזְבֵּחַ

26 And he who is sending the goat away for a goat of departure washes his garments, and has bathed his flesh with water, and afterward he comes into the camp.

וְאֵת פֶּרֶךְ הַחֲטָאתָ וְאֵת שְׁעִיר הַחֲטָאתָ אֲשֶׁר הוּבָא אֶת דָּמָם לְכַפֵּר בִּקְדֹשׁ יוֹצִיא אֶל מַחוּץ לַמַּחֲנֶה וְשָׂרְפוּ בָאֵשׁ אֶת עֹרָתָם וְאֵת בְּשָׂרָם וְאֵת פְּרָשָׁם

27 And the bullock of the sin-offering and the goat of the sin-offering, whose blood has been brought in to make atonement in the holy place, [one] brings out to the outside of the camp, and they have burned their skins, and their flesh, and their dung with fire;

וְהִשְׂרִף אֹתָם יָכֶבֶס בְּגָדָיו וְרוּחָן אֶת בְּשָׂרוֹ בְּמַיִם וְאַחֲרֵי כֵן יָבוֹא אֶל הַמַּחֲנֶה

28 and he who is burning them washes his garments, and has bathed his flesh with water, and afterward he comes into the camp.

וְהִיְתָה לָכֶם לְחֻקַּת עוֹלָם בְּחֹדֶשׁ הַשְּׁבִיעִי בְּעֶשְׂרִי לַחֹדֶשׁ תַּעֲנֻנוּ אֶת נַפְשֹׁתֵיכֶם וְכָל מְלֹאכָה לֹא תַעֲשׂוּ הָאֶזְרָח וְהַגֵּר הַגֵּר בְּתוֹכְכֶם

29 And it has been for a continuous statute to you, in the seventh month, on the tenth of the month, you humble yourselves, and do no work—the native and the sojourner who is sojourning in your midst;

כִּי בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ

30 for on this day he makes atonement for you,
to cleanse you; you are clean from all your
sins before YudHeyVavHey;

שַׁבַּת שְׁבֻתוֹן הִיא לָכֶם וְעֲנִיתֶם אֶת נַפְשֹׁתֵיכֶם חֶקֶת עוֹלָם

31 it [is] a Sabbath of rest for you, and you have
humbled yourselves—a continuous statute.

וְכִפֹּר הַכֹּהֵן אֲשֶׁר יִמָּשַׁח אֹתוֹ וְאֲשֶׁר יִמְלֵא אֶת יָדוֹ לַכֹּהֵן תַּחַת אָבִיו וְלִבְשָׁה אֶת
בְּגָדֵי הַבְּדָד בְּגָדֵי הַקֹּדֶשׁ

32 And the priest whom he anoints, and whose
hand he consecrates to act as priest instead of
his father, has made atonement, and has put
on the linen garments, the holy garments;

וְכִפֹּר אֶת מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת אֹהֶל מוֹעֵד וְאֶת הַמִּזְבֵּחַ יִכָּפֵר וְעַל הַכֹּהֲנִים וְעַל כָּל
עַם הַקָּהָל יִכָּפֹר

33 and he has made atonement [for] the holy
sanctuary; and [for] the Tent of Meeting, even
[for] the altar he makes atonement; indeed, he
makes atonement for the priests and for all
the people of the assembly.

וְהִיְתָה זֹאת לָכֶם לְחֻקַּת עוֹלָם לְכַפֹּר עַל בְּנֵי יִשְׂרָאֵל מִכָּל חַטֹּאתֵם אַחַת בַּשָּׁנָה
וַיַּעַשׂ כַּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה

34 And this has been for a continuous statute to you, to make atonement for the sons of Israel, because of all their sins, once in a year”; and he does as YudHeyVavHey has commanded Moses.

VAYIKRA — CHAPTER 17

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵּאמֹר

1 And YudHeyVavHey speaks to Moses, saying,

דִּבֶּר אֶל אֶהֱרֹן וְאֶל בָּנָיו וְאֶל כָּל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם זֶה הַדְּבָר אֲשֶׁר צִוָּה יְהוָה לֵאמֹר

2 “Speak to Aaron and to his sons, and to all the sons of Israel; and you have said to them: This [is] the thing which YudHeyVavHey has commanded, saying,

אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל אֲשֶׁר יִשְׁחַט שׁוֹר אוֹ כֶּשֶׂב אוֹ עֵז בַּמַּחֲנֶה אוֹ אֲשֶׁר יִשְׁחַט מִחוּץ לַמַּחֲנֶה

3 Any man of the house of Israel who slaughters ox, or lamb, or goat in the camp, or who slaughters [it] at the outside of the camp,

וְאֵל פֶּתַח אֹהֶל מוֹעֵד לֹא הֵבִיאוּ לְהִקְרִיב קֶרֶבֶן לַיהוָה לִפְנֵי מִשְׁכַּן יְהוָה דָּם יִחָשֵׁב לְאִישׁ הַהוּא דָּם שָׁפַךְ וְנִכְרַת הָאִישׁ הַהוּא מִקֶּרֶב עַמּוֹ

4 and has not brought it in to the opening of the Tent of Meeting to bring an offering near to YudHeyVavHey before the Dwelling Place of YudHeyVavHey, blood is reckoned to that man—he has shed blood—and that man has been cut off from the midst of his people;

למען אשר יביאו בני ישראל את זבחיָהם אשר הם זבחים על פני השדה
והביאם ליהוה אל פתח אהל מועד אל הכהן וזבחו זבחי שלמים ליהוה אותם

5 so that the sons of Israel bring in their
sacrifices which they are sacrificing on the
face of the field, indeed, they have brought
them to YudHeyVavHey, to the opening of the
Tent of Meeting, to the priest, and they have
sacrificed sacrifices of peace-offerings to
YudHeyVavHey with them.

וזרק הכהן את הדם על מזבח יהוה פתח אהל מועד והקטיר החלב לריח ניחח
ליהוה

6 And the priest has sprinkled the blood on the
altar of YudHeyVavHey, at the opening of the
Tent of Meeting, and has made incense with
the fat for refreshing fragrance to
YudHeyVavHey;

ולא יזבחו עוד את זבחיָהם לשעירים אשר הם זנים אחריהם חקת עולם תקיה
זאת להם לדורתם

7 and they do not sacrifice their sacrifices
anymore to the goat [idols] after which they
are going whoring; this is a continuous statute
to them, throughout their generations.

ואלהם תאמר איש איש מבית ישראל ומן הגר אשר יגור בתוכם אשר יעלה
עלה או זבח

8 And you say to them: Any man of the house of Israel, or of the sojourners who sojourns in your midst, who causes burnt-offering or sacrifice to ascend,

וְאֵל פֶּתַח אֹהֶל מוֹעֵד לֹא יָבִיאֲנֹו לַעֲשׂוֹת אֹתוֹ לַיהוָה וְנִכְרַת הָאִישׁ הַהוּא מֵעַמִּי

9 and does not bring it in to the opening of the Tent of Meeting to make it to YudHeyVavHey—that man has been cut off from his people.

וְאִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן הַגֵּר הַגֵּר בְּתוֹכְכֶם אֲשֶׁר יֹאכֹל כָּל דָּם וְנִתְּתִי פָנַי בְּנַפְשׁ הָאֹכֶלֶת אֶת הַדָּם וְהִכְרַתִּי אֹתָהּ מִקֶּרֶב עַמָּהּ

10 And any man of the house of Israel, or of the sojourners who is sojourning in your midst, who eats any blood, I have even set My face against the person who is eating the blood, and have cut him off from the midst of his people;

כִּי נֶפֶשׁ הַבֶּשֶׂר בַּדָּם הוּא וְאֲנִי נִתְּתִיו לָכֶם עַל הַמִּזְבֵּחַ לְכַפֵּר עַל נַפְשֹׁתֵיכֶם כִּי הַדָּם הוּא בְּנַפְשׁ יְכַפֵּר

11 for the life of the flesh is in the blood, and I have given it to you on the altar, to make atonement for your souls; for it [is] the blood which makes atonement for the soul.

על כן אמרתי לבני ישראל כל נפש מכם לא תאכל דם והגֵּר הגֵּר בתוֹכְכֶם לא יאכל דם

12 Therefore I have said to the sons of Israel: No person among you eats blood, and the sojourner who is sojourning in your midst does not eat blood;

ואיש איש מבני ישראל ומן הגֵּר הגֵּר בתוֹכְכֶם אֲשֶׁר יִצוּד צִיד חַיָּה אוֹ עוֹף אֲשֶׁר יֵאָכֵל וְשָׁפַךְ אֶת דָּמוֹ וְכִסְהוּ בָּעֶפֶר

13 and any man of the sons of Israel, or of the sojourners who is sojourning in your midst, who hunts game, beast or bird, which is eaten —has even poured out its blood and covered it with dust;

כִּי נֶפֶשׁ כָּל בֶּשָׂר דָּמוֹ בְּנַפְשׁוֹ הוּא וְאָמַר לְבְנֵי יִשְׂרָאֵל דָּם כָּל בֶּשָׂר לֹא תֹאכְלוּ כִּי נֶפֶשׁ כָּל בֶּשָׂר דָּמוֹ הוּא כָּל אֲכָלְיוֹ יִכְרֹת

14 for [it is] the life of all flesh, its blood is for its life; and I say to the sons of Israel: You do not eat [the] blood of any flesh, for the life of all flesh is its blood; anyone eating it is cut off.

וְכָל נֶפֶשׁ אֲשֶׁר תֹּאכַל נִבְלָה וְטֶרֶפָה בְּאֶזְרָח וּבִגֵּר וְכֶבֶס בְּגָדָיו וְרַחֵץ בַּמֵּיִם וְטָמֵא עַד הָעֶרֶב וְטָהַר

15 And any person who eats a carcass or torn thing, among natives or among sojourners, has washed his garments and bathed with

water, and been unclean until the evening—
then he has been clean;

וְאִם לֹא יִכְבֶּס וּבָשָׂרוֹ לֹא יִרְחֹץ וְנָשָׂא עֲוֹנוֹ

16 and if he does not wash, and does not bathe
his flesh—then he has borne his iniquity.”

VAYIKRA — CHAPTER 18

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר

1 And YudHeyVavHey speaks to Moses, saying,

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם

2 “Speak to the sons of Israel, and you have said to them: I [am] your Elohim YudHeyVavHey;

כַּמַּעֲשֵׂה אֶרֶץ מִצְרַיִם אֲשֶׁר יִשְׁבֹּתֶם בָּהּ לֹא תַעֲשׂוּ וּכַמַּעֲשֵׂה אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי מְבִיא אֶתְכֶם שָׁמָּה לֹא תַעֲשׂוּ וּבְחֻקֵּיהֶם לֹא תִלְכּוּ

3 you do not do according to the work of the land of Egypt in which you have dwelt, and you do not do according to the work of the land of Canaan to where I am bringing you in, and you do not walk in their statutes.

אֶת מִשְׁפָּטַי תַּעֲשׂוּ וְאֶת חֻקֵּי תִשְׁמְרוּ לִלְכֹּת בְּהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם

4 You do My judgments and you keep My statutes, to walk in them; I [am] your Elohim YudHeyVavHey.

וְשִׁמְרֶתֶם אֶת חֻקֵּי וְאֶת מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אִתְּם הָאָדָם וְחַי בְּהֶם אֲנִי יְהוָה

5 And you have kept My statutes and My judgments which man does and lives in them; I [am] YudHeyVavHey.

אִישׁ אִישׁ אֶל כֹּל שָׂאָר בְּשָׂרוֹ לֹא תִקְרְבוּ לְגִלּוֹת עֶרְוָה אֲנִי יְהוָה

- 6** None of you draws near to any relation of his flesh to uncover nakedness; I [am] YudHeyVavHey.

עֲרוֹת אָבִיד וְעֲרוֹת אִמִּךָ לֹא תִגְלֶה אִמִּךָ הוּא לֹא תִגְלֶה עֲרוֹתָהּ

- 7** You do not uncover the nakedness of your father and the nakedness of your mother, she [is] your mother; you do not uncover her nakedness.

עֲרוֹת אִשְׁתְּ אָבִיד לֹא תִגְלֶה עֲרוֹת אָבִיד הוּא

- 8** You do not uncover the nakedness of the wife of your father; it [is] the nakedness of your father.

עֲרוֹת אַחֻוֹתֶיךָ בֵּת אָבִיד אוֹ בֵּת אִמִּךָ מוֹלְדֵת בֵּית אוֹ מוֹלְדֵת חוּץ לֹא תִגְלֶה עֲרוֹתָן

- 9** The nakedness of your sister, daughter of your father, or daughter of your mother, born at home or born outside—you do not uncover their nakedness.

עֲרוֹת בֵּת בִּנְךָ אוֹ בֵּת בִּתְךָ לֹא תִגְלֶה עֲרוֹתָן כִּי עֲרוֹתֶיךָ הֵנָּה

- 10** The nakedness of your son's daughter, or of your daughter's daughter—you do not

uncover their nakedness; for theirs [is] your nakedness.

עֲרוֹת בֵּת אִשְׁתׁ אָבִיךָ מוֹלֶדֶת אָבִיךָ אַחֻוֹתְךָ הוּא לֹא תִגְלֶה עֲרוֹתָהּ

- 11** The nakedness of a daughter of your father's wife, begotten of your father, she [is] your sister—you do not uncover her nakedness.

עֲרוֹת אַחֻוֹת אָבִיךָ לֹא תִגְלֶה שְׂאֵר אָבִיךָ הוּא

- 12** You do not uncover the nakedness of a sister of your father; she [is] a relation of your father.

עֲרוֹת אַחֻוֹת אִמְךָ לֹא תִגְלֶה כִּי שְׂאֵר אִמְךָ הוּא

- 13** You do not uncover the nakedness of your mother's sister, for she [is] your mother's relation.

עֲרוֹת אַחִי אָבִיךָ לֹא תִגְלֶה אֶל אִשְׁתּוֹ לֹא תִקְרַב דְּדָתְךָ הוּא

- 14** You do not uncover the nakedness of your father's brother; you do not draw near to his wife; she [is] your aunt.

עֲרוֹת כִּלְתָּתְךָ לֹא תִגְלֶה אִשְׁתׁ בֶּנְךָ הוּא לֹא תִגְלֶה עֲרוֹתָהּ

- 15** You do not uncover the nakedness of your daughter-in-law; she [is] your son's wife; you do not uncover her nakedness.

עֲרוֹת אִשְׁתְּ אָחִיךָ לֹא תִגְלֶה עֲרוֹת אָחִיךָ הוּא

16 You do not uncover the nakedness of your brother's wife; it [is] your brother's nakedness.

עֲרוֹת אִשָּׁה וּבִתָּהּ לֹא תִגְלֶה אֶת בִּתְּ בִּנְהָ וְאֶת בִּתְּ בִּתָּהּ לֹא תִקַּח לְגִלוֹת עֲרוֹתָהּ שְׂאֵרָה הִנֵּה זָמָה הוּא

17 You do not uncover the nakedness of a woman and her daughter, nor do you take her son's daughter and her daughter's daughter, to uncover her nakedness; they [are] her relations; it [is] wickedness.

וְאִשָּׁה אֶל אַחֲתָהּ לֹא תִקַּח לְצָרֵר לְגִלוֹת עֲרוֹתָהּ עָלֶיהָ בְּחַיֶּיהָ

18 And you do not take a woman [in addition] to her sister, to be an adversary, to uncover her nakedness beside her, in her life.

וְאֶל אִשָּׁה בְּנִדָּת טִמְאָתָהּ לֹא תִקְרַב לְגִלוֹת עֲרוֹתָהּ

19 And you do not draw near to a woman in the separation of her uncleanness to uncover her nakedness.

וְאֶל אִשְׁתְּ עַמִּיתְךָ לֹא תִתֵּן שְׂכִבְתְּךָ לְזֹרַע לְטִמְאָהּ בָּהּ

20 And you do not give your seed [from] intercourse to the wife of your fellow, to become unclean with her.

וּמִזְרַעְךָ לֹא תִתֵּן לְהַעֲבִיר לַמֶּלֶךְ וְלֹא תַחֲלִיל אֶת שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה

21 And you do not give from your seed to pass over to the Molech, nor do you defile the Name of your Elohim; I [am] YudHeyVavHey.

וְאֵת זָכָר לֹא תִשְׁכַּב מִשְׁכַּבִּי אִשָּׁה תוֹעֵבָה הִוא

22 And you do not lie with a male as one lies with a woman; it [is] an abomination.

וּבְכָל בְּהֵמָה לֹא תִתֵּן שְׁכָבְתֶךָ לְטִמְאָה בָּהּ וְאִשָּׁה לֹא תַעֲמֹד לִפְנֵי בְּהֵמָה לְרִבְעָה תִּבֵּל הִוא

23 And you do not commit your intercourse with any beast, to become unclean with it; and a woman does not stand before a beast to mate with it; it [is] perversion.

אֵל תִּטְמָאוּ בְּכָל אֱלֹהִים כִּי בְּכָל אֱלֹהִים נִטְמָאוּ הַגּוֹיִם אֲשֶׁר אֲנִי מְשַׁלֵּחַ מִפְּנֵיכֶם

24 Do not defile yourselves with all these, for with all these the nations have been defiled which I am sending away from before you;

וְנִטְמָא הָאָרֶץ וְאֶפְקֹד עֲוֹנָהּ עָלֶיהָ וְתִקָּא הָאָרֶץ אֶת יֹשְׁבֶיהָ

25 and the land is defiled, and I charge its iniquity on it, and the land vomits out its inhabitants.

וְשִׁמְרֶתֶם אֹתָם אֶת חֻקֹּתַי וְאֵת מִשְׁפָּטַי וְלֹא תַעֲשׂוּ מִכָּל הַתּוֹעֵבֹת הָאֵלֶּה הָאֲזִיָּרוּ וְהִגֵּר הַגֵּר בְּתוֹכְכֶם

26 And you have kept My statutes and My judgments, and do not do [any] of all these abominations, the native and the sojourner who is sojourning in your midst,

כִּי אֶת כָּל הַתּוֹעֵבֹת הָאֵל עָשׂוּ אַנְשֵׁי הָאָרֶץ אֲשֶׁר לִפְנֵיכֶם וְתַטְמֵא הָאָרֶץ

27 for the men of the land who [are] before you have done all these abominations and the land is defiled,

וְלֹא תִקְיֵא הָאָרֶץ אֶתְכֶם בְּטִמְאַכֶּם אֹתָהּ כְּאֲשֶׁר קָאָה אֶת הַגּוֹי אֲשֶׁר לִפְנֵיכֶם

28 and the land does not vomit you out in your defiling it, as it has vomited out the nation which [is] before you;

כִּי כָל אֲשֶׁר יַעֲשֶׂה מִכָּל הַתּוֹעֵבוֹת הָאֵלָּה וְנִכְרְתוּ הַנַּפְשׁוֹת הָעֹשׂוֹת מִקֶּרֶב עַמָּם

29 for anyone who does [any] of all these abominations—even the persons who are doing [so]—have been cut off from the midst of their people;

וְשִׁמְרֵתֶם אֶת מִשְׁמְרֹתַי לְבִלְתִּי עֲשׂוֹת מַחֲקוֹת הַתּוֹעֵבֹת אֲשֶׁר נָעֲשׂוּ לִפְנֵיכֶם וְלֹא תַטְמְאוּ בָהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם

30 and you have kept My charge, so as not to do [any] of the abominable statutes which have been done before you, and you do not defile

yourselves with them; I [am] your Elohim
YudHeyVavHey.”

VAYIKRA — CHAPTER 19

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר

1 And YudHeyVavHey speaks to Moses, saying,

דַּבֵּר אֶל כָּל עַדַּת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדָשִׁים תִּהְיוּ כִּי קְדוֹשׁ אֲנִי יְהוָה
אֱלֹהֵיכֶם

2 “Speak to all the congregation of the sons of Israel, and you have said to them: You are holy, because I, your Elohim YudHeyVavHey, [am] holy.

אִישׁ אָמוּ וְאָבִיו תִּירָאוּ וְאֶת שַׁבָּתִּי תִשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם

3 You each fear his mother and his father, and you keep My Sabbaths; I [am] your Elohim YudHeyVavHey.

אַל תִּפְּנוּ אֶל הָאֱלִילִים וְאֱלֹהֵי מִסֵּכָה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם

4 You do not turn to the idols, and you do not make a molten god for yourselves; I [am] your Elohim YudHeyVavHey.

וְכִי תִזְבְּחוּ זֶבַח שְׁלָמִים לַיהוָה לְרִצְוֹנְכֶם תִּזְבְּחֶהוּ

5 And when you sacrifice a sacrifice of peace-offerings to YudHeyVavHey, you sacrifice it at your pleasure;

בְּיוֹם זִבְחֵכֶם יֵאָכַל וּמִמָּחָרָת וְהַנּוֹתָר עַד יוֹם הַשְּׁלִישִׁי בָּאֵשׁ יִשְׂרָף

6 it is eaten in the day of your sacrificing [it], and
on the next day, and that which is left to the
third day is burned with fire,

וְאִם הָאָכַל יֵאָכַל בְּיוֹם הַשְּׁלִישִׁי פְגוּל הוּא לֹא יִרְצֶה

7 and if it is really eaten on the third day, it [is]
an abomination, it is not pleasing,

וְאֹכְלֵיו עֲוֹנוֹ יִשָּׂא כִּי אֶת קֹדֶשׁ יְהוָה חָלַל וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמִּי

8 and he who is eating it bears his iniquity, for
he has defiled the holy thing of
YudHeyVavHey, and that person has been cut
off from his people.

וּבִקְצִירְכֶם אֶת קִצְרֵי אֲרָצְכֶם לֹא תִכְלֶה פֶּאֶת שְׂדֶךְ לְקַצֹּר וּלְקַט קִצְיֶרְךָ לֹא תִלְקֹט

9 And in your reaping the harvest of your land
you do not completely reap the corner of your
field, and you do not gather the gleanings of
your harvest,

וְכִרְמְךָ לֹא תַעֲזוּב וּפְרֹט כִּרְמְךָ לֹא תִלְקֹט לְעֹנִי וְלְגֵר תַּעֲזוּב אֹתָם אֲנִי יְהוָה
אֱלֹהֵיכֶם

10 and you do not glean your vineyard, even the
omitted part of your vineyard you do not
gather, you leave them for the poor and for

the sojourner; I [am] your Elohim
YudHeyVavHey.

לֹא תִגְנֹבוּ וְלֹא תִכְחָשׁוּ וְלֹא תִשְׁקְרוּ אִישׁ בְּעַמִּיתוֹ

11 You do not steal, nor feign, nor lie—each
against his fellow.

וְלֹא תִשָּׁבְעוּ בִשְׁמִי לִשְׁקֹר וְחִלַּלְתָּ אֶת שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה

12 And you do not swear by My Name for
falsehood, or you have defiled the Name of
your Elohim; I [am] YudHeyVavHey.

לֹא תַעֲשֶׂק אֶת רֵעֶךָ וְלֹא תִגְזֹל לֹא תִלִּין פְּעֻלַּת שָׂכִיר אֶתְּךָ עַד בֹּקֶר

13 You do not oppress your neighbor, nor take
plunder; the wages of the hired worker do not
remain with you until morning.

לֹא תִקְלַל חֹרֵשׁ וְלִפְנֵי עֵוֶר לֹא תִתֵּן מִכְשָׁל וְיִרְאֵת מֵאַלְהֶיךָ אֲנִי יְהוָה

14 You do not revile the deaf; and you do not put
a stumbling block before the blind; and you
have been afraid of your Elohim; I [am]
YudHeyVavHey.

לֹא תַעֲשׂוּ עוֹל בְּמִשְׁפָּט לֹא תִשָּׂא פָנֶי דָל וְלֹא תִהְדָּר פָּנֵי גְדוּל בְּצִדֶּק תִּשְׁפֹּט
עַמִּיתְךָ

15 You do not do perversity in judgment; you do
not lift up the face of the poor, nor honor the

face of the great; you judge your fellow in righteousness.

לֹא תִלְךָ רֵכִיל בְּעַמֶּיךָ לֹא תַעֲמֹד עַל דַּם רֵעֶךָ אֲנִי יְהוָה

16 You do not go slandering among your people; you do not stand against the blood of your neighbor; I [am] YudHeyVavHey.

לֹא תִשָּׂא אֶת אָחִיךָ בְּלִבְבְּךָ הוֹכַח תּוֹכִיחַ אֶת עַמִּיתְךָ וְלֹא תִשָּׂא עָלָיו חָטָא

17 You do not hate your brother in your heart; you certainly reprove your fellow, and do not permit sin on him.

לֹא תִקֵּם וְלֹא תִטּוֹר אֶת בְּנֵי עַמְךָ וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ אֲנִי יְהוָה

18 You do not take vengeance, nor watch the sons of your people; and you have had love for your neighbor as yourself; I [am] YudHeyVavHey.

אֶת חֻקֹּתַי תִּשְׁמְרוּ בְּהִמָּתֶךָ לֹא תִרְבִּיעַ כְּלָאִים שָׂדֶךְ לֹא תִזְרַע כְּלָאִים וּבִגְדָּה כְּלָאִים שְׂעִטָּה לֹא יַעֲלֶה עָלֶיךָ

19 You keep My statutes. You do not cause your livestock to mate [with] two kinds; you do not sow your field with two kinds; and a garment of two kinds, mixed material, does not go up on you.

וְאִישׁ כִּי יִשְׁכַּב אֶת אִשָּׁה שְׂכֵבֶת זָרַע וְהוּא שִׁפְחָה נְחֻרְפֶּת לְאִישׁ וְהַפְּדָה לֹא
נִפְדָּתָה אוֹ חֲפָשָׁה לֹא נָתַן לָהּ בְּקִרְתָּ תַּהֲיֶיהָ לֹא יוֹמְתוּ כִּי לֹא חֲפָשָׁה

20 And when a man lies with a woman with seed
[from] intercourse, and she [is] a maidservant,
betrothed to a man, and not really ransomed,
or freedom has not been given to her, there is
an investigation; they are not put to death, for
she [is] not free.

וְהָבִיא אֶת אֲשָׁמוֹ לַיהוָה אֶל פֶּתַח אֹהֶל מוֹעֵד אֵיל אֲשֶׁם

21 And he has brought in his guilt-offering to
YudHeyVavHey, to the opening of the Tent of
Meeting, a ram [for] a guilt-offering,

וּכְפָר עָלָיו הִכָּהֵן בְּאֵיל הָאֲשָׁם לִפְנֵי יְהוָה עַל חֲטָאתוֹ אֲשֶׁר חָטָא וְנִסְלַח לוֹ
מִחֲטָאתוֹ אֲשֶׁר חָטָא

22 and the priest has made atonement for him
with the ram of the guilt-offering before
YudHeyVavHey, for his sin which he has
sinned, and it has been forgiven him because
of his sin which he has sinned.

וְכִי תָבֹאוּ אֶל הָאָרֶץ וְנִטְעַתֶּם כָּל עֵץ מֵאֵכֹל וְעִרְלָתֶם עִרְלָתוֹ אֶת פְּרִיו שְׁלֹשׁ שָׁנִים
יִהְיֶה לָכֶם עֵרְלִים לֹא יֵאָכֵל

23 And when you come into the land and have
planted all [kinds] of trees [for] food, then you

have reckoned its fruit as uncircumcised, it is
uncircumcised to you [for] three years, it is
not eaten,

ובשנה הרביעית יהיה כל פריו קדש הלולים ליהוה

24 and in the fourth year all its fruit is holy—
praises for YudHeyVavHey.

ובשנה החמישית תאכלו את פריו להוסיף לכם תבואתו אני יהוה אלהיכם

25 And in the fifth year you eat its fruit—to add
to you its increase; I [am] your Elohim
YudHeyVavHey.

לא תאכלו על הדם לא תנחשו ולא תעוננו

26 You do not eat with the blood. You do not
enchant, nor observe clouds.

לא תקפו פאת ראשכם ולא תשחית את פאת זקנך

27 You do not round the corner of your head,
nor destroy the corner of your beard.

ושרט לנפש לא תתנו בבשרכם וכתבת קעקע לא תתנו בכם אני יהוה

28 And you do not put a cutting for the soul in
your flesh; and a writing, a cross-mark, you do
not put on yourself; I [am] YudHeyVavHey.

אל תחלל את בתך להזנותה ולא תזנה הארץ ומלאה הארץ זמה

29 You do not defile your daughter to cause her to go whoring, that the land does not go whoring, and the land has been full of wickedness.

אֶת שַׁבְּתֹתַי תִּשְׁמְרוּ וּמִקִּדְשִׁי תִירָאוּ אֲנִי יְהוָה

30 You keep My Sabbaths and you revere My sanctuary; I [am] YudHeyVavHey.

אֶל תִּפְנּוּ אֶל הָאֲבֹת וְאֶל הַיִּדְּעָנִים אֶל תִּבְקְשׁוּ לְטִמְאָה בְּהֵם אֲנִי יְהוָה אֱלֹהֵיכֶם

31 You do not turn to those having familiar spirits, and you do not seek for wizards, to become unclean by them; I [am] your Elohim YudHeyVavHey.

מִפְּנֵי שְׂיִבָּה תִקּוּם וְהַדְרַת פָּנַי יִקֶּן וְיִרְאֵת מֵאֲלֹהֶיךָ אֲנִי יְהוָה

32 You rise up at the presence of grey hairs, and you have honored the presence of an old man, and have been afraid of your Elohim; I [am] YudHeyVavHey.

וְכִי יָגוּר אִתָּךְ גֵּר בְּאַרְצְכֶם לֹא תוֹנוּ אוֹתוֹ

33 And when a sojourner sojourns with you in your land, you do not oppress him;

כְּאֶזְרַח מִמֶּם יִהְיֶה לָכֶם הַגֵּר הַגֵּר אִתְּכֶם וְאַהֲבַת לוֹ כְּמוֹד כִּי גֵרִים הֵייתֶם בְּאַרֶץ מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם

34 the sojourner who is sojourning with you is to you as a native among you, and you have had love for him as for yourself, for you have been sojourners in the land of Egypt; I [am] your Elohim YudHeyVavHey.

לֹא תַעֲשׂוּ עוֹל בַּמִּשְׁפָּט בַּמִּדָּה בַּמִּשְׁקָל וּבַמְשׁוּרָה

35 You do not do perversity in the judgment, in the measure, in the weight, and in the liquid measure;

מֵאֲזֵנֵי צֶדֶק אֲבִנִי צֶדֶק אִפְתַּת צֶדֶק וְהֵינן צֶדֶק יִהְיֶה לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם

36 you have righteous balances, righteous weights, a righteous ephah, and a righteous hin; I [am] your Elohim YudHeyVavHey, who has brought you out from the land of Egypt;

וּשְׁמַרְתֶּם אֶת כָּל חֻקֹּתַי וְאֶת כָּל מִשְׁפָּטַי וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה

37 and you have observed all my statutes, and all my judgments, and have done them; I [am] YudHeyVavHey.”

VAYIKRA — CHAPTER 20

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר

1 And YudHeyVavHey speaks to Moses, saying,

וְאֶל בְּנֵי יִשְׂרָאֵל תֹּאמַר אִישׁ אִישׁ מִבְּנֵי יִשְׂרָאֵל וּמִן הַגֵּר הַגֵּר בְּיִשְׂרָאֵל אֲשֶׁר יִתֵּן
מִזֶּרְעוֹ לַמֶּלֶךְ מוֹת יוֹמָת עִם הָאָרֶץ יִרְגְּמֻהוּ בְּאֶבֶן

2 “And you say to the sons of Israel: Any man of the sons of Israel, and of the sojourners who is sojourning in Israel, who gives to the Molech from his seed, is certainly put to death; the people of the land stone him with stone;

וְאֲנִי אֶתֵּן אֶת פָּנַי בְּאִישׁ הַהוּא וְהִכְרַתִּי אֹתוֹ מִקֶּרֶב עַמּוֹ כִּי מִזֶּרְעוֹ נָתַן לַמֶּלֶךְ לְמַעַן
טָמֵא אֶת מִקְדָּשִׁי וְלַחֲלֹל אֶת שֵׁם קֹדְשִׁי

3 and I set My face against that man, and have cut him off from the midst of his people, for he has given to the Molech from his seed, so as to defile My sanctuary, and to defile My holy Name.

וְאִם הָעָלַם יְעֲלִימוּ עִם הָאָרֶץ אֶת עֵינֵיהֶם מִן הָאִישׁ הַהוּא בְּתַתּוֹ מִזֶּרְעוֹ לַמֶּלֶךְ
לְבַלְתִּי הִמִּית אֹתוֹ

4 And if the people of the land really hide their eyes from that man, in his giving to the

Molech from his seed, so as not to put him to death,

וְשַׁמְתִּי אֶנִּי אֶת פָּנַי בְּאִישׁ הַהוּא וּבְמִשְׁפַּחְתּוֹ וְהִכְרַתִּי אֹתוֹ וְאֶת כָּל הַזָּנִים אַחֲרָיו
לְזָנוֹת אַחֲרֵי הַמֶּלֶךְ מִקְרֹב עִמָּם

- 5 then I have set My face against that man and against his family, and have cut him off, and all who are going whoring after him, even going whoring after the Molech, from the midst of their people.

וְהִנָּפֶשׁ אֲשֶׁר תִּפְנֶה אֶל הָאֵבֶת וְאֶל הַיִּדְעָנִים לְזָנוֹת אַחֲרֵיהֶם וְנָתַתִּי אֶת פָּנַי בְּנֶפֶשׁ
הַהוּא וְהִכְרַתִּי אֹתוֹ מִקְרֹב עִמּוֹ

- 6 And the person who turns to those having familiar spirits, and to the wizards, to go whoring after them, I have even set My face against that person, and cut him off from the midst of his people.

וְהִתְקַדְשַׁתֶּם וְהִיִּיתֶם קְדָשִׁים כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם

- 7 And you have sanctified yourselves, and you have been holy, for I [am] your Elohim
YudHeyVavHey;

וְשַׁמְרַתֶּם אֶת חֻקֹּתַי וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה מְקַדְשְׁכֶם

- 8 and you have kept My statutes and have done them; I [am] YudHeyVavHey, sanctifying you.

כִּי אִישׁ אִישׁ אֲשֶׁר יִקְלַל אֶת אָבִיו וְאֶת אִמּוֹ מוֹת יוּמָת אָבִיו וְאִמּוֹ קָלִל דָּמִיו בּוֹ

9 For any man who reviles his father and his mother is certainly put to death; he has reviled his father and his mother: his blood [is] on him.

וְאִישׁ אֲשֶׁר יִנְאָף אֶת אִשְׁתּוֹ אִישׁ אֲשֶׁר יִנְאָף אֶת אִשְׁתּוֹ רָעוּהוּ מוֹת יוּמָת הַנֶּאֱפָף וְהַנֶּאֱפָת

10 And a man who commits adultery with a man's wife—who commits adultery with the wife of his neighbor—the adulterer and the adulteress are surely put to death.

וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת אִשְׁתּוֹ אָבִיו עֲרוֹת אָבִיו גָּלָה מוֹת יוּמָתוֹ שְׁנֵיהֶם דְּמִיָּהֶם בָּם

11 And a man who lies with his father's wife—he has uncovered the nakedness of his father—both of them are certainly put to death; their blood [is] on them.

וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת כְּלִתּוֹ מוֹת יוּמָתוֹ שְׁנֵיהֶם תְּבַל עָשׂוּ דְּמִיָּהֶם בָּם

12 And a man who lies with his daughter-in-law—both of them are certainly put to death; they have done perversion; their blood [is] on them.

וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת זָכָר מִשְׁכָּבִי אִשָּׁה תוֹעֵבָה עָשׂוּ שְׁנֵיהֶם מוֹת יוּמָתוֹ דְּמִיָּהֶם בָּם

13 And a man who lies with a male as one lies with a woman—both of them have done an abomination; they are certainly put to death; their blood [is] on them.

וְאִישׁ אֲשֶׁר יִקַּח אֶת אִשְׁהוֹ וְאֶת אִמָּהּ זָמָה הוּא בְּאֵשׁ יִשָּׂרְפוּ אֹתוֹ וְאֶתְהֶן וְלֹא תִהְיֶה זָמָה בְּתוֹכְכֶם

14 And a man who takes the woman and her mother—it [is] wickedness; they burn him and them with fire, and there is no wickedness in your midst.

וְאִישׁ אֲשֶׁר יִתֵּן שְׂכָבְתוֹ בְּבִהֶמָּה מוֹת יוֹמָת וְאֶת הַבִּהֶמָּה תִּהְרָגוּ

15 And a man who commits his intercourse with a beast is certainly put to death, and you slay the beast.

וְאִשְׁהוֹ אֲשֶׁר תִּקְרַב אֶל כָּל בְּהֵמָה לְרִבְעָה אֹתָהּ וְהִרְגִּתָּ אֶת הָאִשְׁהוֹ וְאֶת הַבִּהֶמָּה מוֹת יוֹמָתוֹ דְּמִיָּהֶם בָּם

16 And a woman who draws near to any beast to mate with it—you have even slain the woman and the beast; they are certainly put to death; their blood [is] on them.

וְאִישׁ אֲשֶׁר יִקַּח אֶת אֶחָתוֹ בֵּת אָבִיו אוֹ בֵּת אִמּוֹ וְרָאָהּ אֶת עֲרוּתָהּ וְהָיָא תִּרְאָה אֶת עֲרוּתוֹ חֶסֶד הוּא וְנִכְרְתוּ לְעֵינַי בְּנֵי עַמֶּם עֲרוּת אֶחָתוֹ גְּלוּהָ עוֹנוֹ יִשָּׂא

17 And a man who takes his sister, a daughter of his father or daughter of his mother, and he has seen her nakedness, and she sees his nakedness—it is a shame; and they have been cut off before the eyes of the sons of their people; he has uncovered the nakedness of his sister; he bears his iniquity.

וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת אִשְׁתּוֹ וְגִלָּהָ אֶת עֲרוּתָהּ אֶת מְקוֹרָהּ הֵעָרָה וְהָיָא גִלְתָּהּ
אֶת מְקוֹר דָּמֶיהָ וְנִכְרְתוּ שְׁנֵיהֶם מִקֶּרֶב עַמָּם

18 And a man who lies with a sick woman and has uncovered her nakedness, her fountain he has made bare, and she has uncovered the fountain of her blood—even both of them have been cut off from the midst of their people.

וְעֲרוֹת אַחֻת אָמֶךְ וְאַחֻת אָבִיךָ לֹא תִגְלֶה כִּי אֶת שְׂאֵרֵי הֵעָרָה עֹנֵם יִשְׂאוּ

19 And you do not uncover the nakedness of your mother's sister and your father's sister, because his relation he has made bare; they bear their iniquity.

וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת דֹּדְתּוֹ עֲרוֹת דָּדוֹ גִּלָּה חֲטָאִם יִשְׂאוּ עֲרִירִים יָמָתוּ

20 And a man who lies with his aunt, he has uncovered the nakedness of his uncle; they bear their sin; they die childless.

וְאִישׁ אֲשֶׁר יִקַּח אֶת אֵשֶׁת אָחִיו נָדָה הוּא עֲרוֹת אָחִיו גִּלָּה עֲרִירִים יִהְיוּ

21 And a man who takes his brother's wife—it [is] impurity; he has uncovered the nakedness of his brother; they are childless.

וּשְׁמֵרְתֶּם אֶת כָּל חֻקֹּתַי וְאֶת כָּל מִשְׁפָּטַי וַעֲשִׂיתֶם אֹתָם וְלֹא תִקְיָא אֶתְכֶם הָאָרֶץ אֲשֶׁר אֲנִי מְבִיא אֶתְכֶם שָׁמָּה לְשִׁבְתָּ בָּהּ

22 And you have kept all My statutes and all My judgments, and have done them, and the land does not vomit you out to where I am bringing you in to dwell in it;

וְלֹא תִלְכוּ בְּחֻקֹּת הַגּוֹי אֲשֶׁר אֲנִי מְשַׁלַּח מִפְּנֵיכֶם כִּי אֶת כָּל אֱלֹה עָשׂוּ וְאָקֶץ בָּם

23 and you do not walk in the statutes of the nation which I am sending away from before you, for they have done all these, and I am wearied with them.

וְאָמַר לָכֶם אֲתֶם תִּירָשׁוּ אֶת אֲדָמָתָם וְאֲנִי אֶתְנַנֶּה לָכֶם לְרִשְׁתָּ אֹתָהּ אֶרֶץ זֹבַת חֶלֶב וְדִבֵּשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הִבְדַּלְתִּי אֶתְכֶם מִן הָעַמִּים

24 And I say to you, You possess their ground, and I give it to you to possess it—a land flowing with milk and honey. I [am] your

Elohim YudHeyVavHey, who has separated
you from the peoples.

וְהִבְדַּלְתָּם בֵּין הַבְּהֵמָה הַטְּהוֹרָה לַטְּמֵאָה וּבֵין הָעוֹף הַטָּמֵא לַטָּהוֹר וְלֹא תִשְׁקָצוּ אֶת
נַפְשֹׁתֵיכֶם בַּבְּהֵמָה וּבָעוֹף וּבְכָל אֲשֶׁר תִּרְמַשׁ הָאָדָמָה אֲשֶׁר הִבְדַּלְתִּי לָכֶם לַטְּמֵא

25 And you have made separation between the
pure beasts and the unclean, and between the
unclean bird and the pure, and you do not
make yourselves abominable by beast or by
bird, or by anything which creeps [on] the
ground which I have separated to you for
unclean.

וְהִיִּיתֶם לִי קְדוֹשִׁים כִּי קְדוֹשׁ אֲנִי יְהוָה וְאַבְדַּל אֶתְכֶם מִן הָעַמִּים לְהִיּוֹת לִי

26 And you have been holy to Me, for I,
YudHeyVavHey, [am] holy; and I separate you
from the peoples to become Mine.

וְאִישׁ אֹן אִשָּׁה כִּי יִהְיֶה בָהֶם אוֹב אוֹ יִדְעֹנִי מוֹת יוּמָתוּ בְּאֶבֶן יִרְגְּמוּ אֹתָם דְּמֵיהֶם
בָּם

27 And a man or woman, when there is a
familiar spirit in them, or who [are] wizards,
are certainly put to death; they stone them
with stone; their blood [is] on them.”

VAYIKRA — CHAPTER 21

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה אֹמַר אֶל הַכֹּהֲנִים בְּנֵי אַהֲרֹן וְאָמַרְתָּ אֲלֵהֶם לִנְפֹשׁ לֹא יִטְמָא
בְּעַמִּיו

1 And YudHeyVavHey says to Moses, “Speak to the priests, sons of Aaron, and you have said to them: No one defiles himself for a [dead] person among his people,

כִּי אִם לְשֹׂאֲרוֹ הַקָּרֵב אֵלָיו לְאִמּוֹ וּלְאָבִיו וּלְבִנּוֹ וּלְבִתּוֹ וּלְאִחֻתּוֹ

2 except for his relation who [is] near to him: for his mother, and for his father, and for his son, and for his daughter, and for his brother,

וּלְאִחֻתּוֹ הַבְּתוּלָה הַקְּרוּבָה אֵלָיו אֲשֶׁר לֹא הָיְתָה לְאִישׁ לָהּ יִטְמָא

3 and for his sister, the virgin, who is near to him, who has not been to a man; he is defiled for her.

לֹא יִטְמָא בַּעַל בְּעַמִּיו לְהַחֲלוֹ

4 A master [priest] does not defile himself among his people—to defile himself;

לֹא יִקְרַחַה יִקְרָחוּ קְרִיחָה בְּרֹאשׁוֹ וּפָאֵת זִקְנָם לֹא יִגְלַחוּ וּבִבְשָׁרָם לֹא יִשְׂרְטוּ
שְׂרָטָה

5 they do not make baldness on their head, and
they do not shave the corner of their beard,
and they do not make a cutting in their flesh;

קדשים יהיו לאלהיהם ולא יחללו שם אלהיהם כי את אשי יהוה לחם אלהיהם
הם מקריבם והיו קדש

6 they are holy to their Elohim, and they do not
defile the Name of their Elohim, for the fire-
offerings of YudHeyVavHey, bread of their
Elohim, they are bringing near, and have been
holy.

אשה זנה וחללה לא יקחו ואשה גרושה מאישה לא יקחו כי קדש הוא לאלהיו

7 They do not take a woman of harlotry, or
defiled, and they do not take a woman cast out
from her husband, for he [is] holy to his
Elohim;

וקדשתו כי את לחם אלהיך הוא מקריב קדש יהיה לך כי קדוש אני יהוה
מקדשכם

8 and you have sanctified him, for he is bringing
the bread of your Elohim near. He is holy to
you, for I, YudHeyVavHey, sanctifying you,
[am] holy.

ובת איש כהן כי תחל לזנות את אביה היא מחללת באש תשרף

9 And when a daughter of any priest defiles herself by going whoring—she is defiling her father; she is burned with fire.

וְהִכְהִין הַגָּדוֹל מֵאַחֲיוֹ אֲשֶׁר יוֹצֵק עַל רֹאשׁוֹ שֶׁמֶן הַמִּשְׁחָה וּמֵלֵא אֶת יָדוֹ לִלְבֹּשׁ אֶת הַבְּגָדִים אֶת רֹאשׁוֹ לֹא יִפְרֹעַ וּבְגָדָיו לֹא יִפְרֹם

10 And the high priest of his brothers, on whose head the anointing oil is poured, and who has consecrated his hand to put on the garments, does not uncover his head, nor tear his garments,

וְעַל כָּל נִפְשׁוֹת מֵת לֹא יָבֵא לְאַבְיוֹ וּלְאִמּוֹ לֹא יִטְמֵא

11 nor does he come beside any dead person; he does not defile himself for his father and for his mother;

וּמִן הַמִּקְדָּשׁ לֹא יֵצֵא וְלֹא יַחֲלִיל אֶת מִקְדָּשׁ אֱלֹהָיו כִּי נֹזֵר שֶׁמֶן מִשְׁחַת אֱלֹהָיו עָלָיו אֲנִי יְהוָה

12 nor does he go out from the sanctuary, nor does he defile the sanctuary of his Elohim, for the separation of the anointing oil of his Elohim [is] on him; I [am] YudHeyVavHey.

וְהוּא אִשָּׁה בְּתוּלִיָּה יִקַּח

13 And he takes a wife in her virginity;

אֶלְמִנָּה וּגְרוּשָׁה וְחִלְלָה זָנָה אֶת אֱלֹהָ לֹא יִקַּח כִּי אִם בְּתוּלָה מֵעַמּוּי יִקַּח אִשָּׁה

14 a widow, or cast out, or defiled, [or] a harlot—
these he does not take, but he takes a virgin of
his own people [for] a wife,

וְלֹא יַחֲלִיל זֶרְעוֹ בְּעַמּוֹ כִּי אֲנִי יְהוָה מְקַדְּשׁוֹ

15 and he does not defile his seed among his
people; for I [am] YudHeyVavHey, sanctifying
him.”

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר

16 And YudHeyVavHey speaks to Moses, saying,

דַּבֵּר אֶל אַהֲרֹן לֵאמֹר אִישׁ מִזֶּרְעֶךָ לְדֹרֹתָם אֲשֶׁר יְהִיָּה בּוֹ מוֹם לֹא יִקְרַב לְהִקְרִיב
לָחֶם אֱלֹהִיו

17 “Speak to Aaron, saying, No man of your seed
throughout their generations in whom there is
blemish draws near to bring the bread of his
Elohim near,

כִּי כָל אִישׁ אֲשֶׁר בּוֹ מוֹם לֹא יִקְרַב אִישׁ עֹר אוֹ פֶסֶח אוֹ חֲרָם אוֹ שָׂרוּעַ

18 for no man in whom [is] a blemish draws
near: a man blind, or lame, or disfigured, or
deformed,

אוֹ אִישׁ אֲשֶׁר יְהִיָּה בּוֹ שֻׁבְר רֵגֶל אוֹ שֻׁבְר יָד

19 or a man in whom there is a breach in the
foot, or a breach in the hand,

או גבן או דק או תבלל בעינו או גרב או ילפת או מרוח אשך

20 or hunchbacked, or a dwarf, or [with] a defect in his eye, or [with] an itch, or [with] a scab, or [with] a broken testicle.

כל איש אשר בו מום מזרע אהרן הכהן לא יגש להקריב את אשי יהוה מום בו את לחם אלהיו לא יגש להקריב

21 No man in whom is blemish (of the seed of Aaron the priest) comes near to bring the fire-offerings of YudHeyVavHey near; blemish [is] in him; he does not come near to bring the bread of his Elohim near.

לחם אלהיו מקדשי הקדשים ומן הקדשים יאכל

22 Bread of his Elohim—from the most holy things and from the holy things—he eats;

אך אל הפרכת לא יבא ואל המזבח לא יגש כי מום בו ולא יחלל את מקדשי כי אני יהוה מקדשם

23 only, he does not come toward the veil, and he does not draw near to the altar; for blemish [is] in him; and he does not defile My sanctuaries; for I [am] YudHeyVavHey, sanctifying them.”

וידבר משה אל אהרן ואל בניו ואל כל בני ישראל

24 And Moses speaks to Aaron, and to his sons,
and to all the sons of Israel.

VAYIKRA — CHAPTER 22

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר

1 And YudHeyVavHey speaks to Moses, saying,

דַּבֵּר אֶל אַהֲרֹן וְאֶל בָּנָיו וְיִנָּזְרוּ מִקִּדְשֵׁי בְנֵי יִשְׂרָאֵל וְלֹא יַחֲלִלוּ אֶת שֵׁם קִדְשִׁי אֲשֶׁר
הֵם מִקְדָּשִׁים לִי אֲנִי יְהוָה

2 “Speak to Aaron and to his sons, and they are
separated from the holy things of the sons of
Israel, and they do not defile My holy Name in
what they are hallowing to Me; I [am]
YudHeyVavHey.

אֹמֵר אֲלֵהֶם לְדֹרֹתֵיכֶם כֹּל אִישׁ אֲשֶׁר יִקְרַב מִכָּל זֶרְעְכֶם אֶל הַקִּדְשִׁים אֲשֶׁר
יִקְדִּישׁוּ בְנֵי יִשְׂרָאֵל לַיהוָה וְטִמְּאוּהוּ עָלָיו וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מִלִּפְנֵי אֲנִי יְהוָה

3 Say to them: Throughout your generations, any
man who draws near, out of all your seed, to
the holy things which the sons of Israel
sanctify to YudHeyVavHey, and his
uncleanness [is] on him—indeed, that person
has been cut off from before My face; I [am]
YudHeyVavHey.

אִישׁ אִישׁ מִזֶּרַע אַהֲרֹן וְהוּא צָרוּעַ אוֹ זֶב בִּקְדָּשִׁים לֹא יֹאכַל עַד אֲשֶׁר יִטְהַר וְהִנֵּגַע
בְּכָל טִמְא נֶפֶשׁ אוֹ אִישׁ אֲשֶׁר תִּצָּא מִמֶּנּוּ שִׁכְבַּת זֶרַע

4 Any man of the seed of Aaron, and he is leprous or has discharging—he does not eat of the holy things until he is clean; and he who is coming against any uncleanness of a person, or a man whose seed [from] intercourse goes out from him,

או איש אשר יגע בכל שרץ אשר יטמא לו או באדם אשר יטמא לו לכל טמאתו

5 or a man who comes against any teeming thing which is unclean to him, or against a man who is unclean to him, even any of his uncleanness

נפש אשר תגע בו וטמאה עד הערב ולא יאכל מן הקדשים כי אם רחץ בשרו במים

6 the person who comes against it has even been unclean until the evening, and does not eat of the holy things, but has bathed his flesh with water,

ובא השמש וטהר ואחר יאכל מן הקדשים כי לחמו הוא

7 and the sun has gone in, and he has been clean, and afterward he eats of the holy things, for it [is] his food;

נבלה וטרפה לא יאכל לטמאה בה אני יהוה

8 he does not eat a carcass or torn thing, to
become unclean with it; I [am]
YudHeyVavHey.

וְשָׁמְרוּ אֶת מִשְׁמַרְתִּי וְלֹא יִשְׂאוּ עָלֵיו חֲטָא וּמָתוּ בוֹ כִּי יַחֲלֶהוּ אֲנִי יְהוָה מִקִּדְשָׁם

9 And they have kept My charge, and bear no sin
for it, that they have died for it when they
defile it; I [am] YudHeyVavHey sanctifying
them.

וְכָל זָר לֹא יֹאכַל קֹדֶשׁ תּוֹשֵׁב כְּהֵן וְשֹׂכִיר לֹא יֹאכַל קֹדֶשׁ

10 And no stranger eats of the holy thing; a
settler [with] a priest and a hired worker does
not eat of the holy thing;

וְכֵהֵן כִּי יִקְנֶה נֶפֶשׁ קֹנֵין כֶּסֶף הוּא יֹאכַל בּוֹ וַיֵּלִיד בֵּיתוֹ הֵם יֹאכְלוּ בִלְחֻמּוֹ

11 but when a priest buys a person, the purchase
of his money, he eats of it, also one born in his
house; they eat of his bread.

וּבֵת כְּהֵן כִּי תִהְיֶה לְאִישׁ זָר הוּא בְּתֵרוּמַת הַקֹּדְשִׁים לֹא תֹאכַל

12 And a priest's daughter, when she is a strange
man's, she does not eat of the raised-offering
of the holy things;

וּבֵת כְּהֵן כִּי תִהְיֶה אֶלְמָנָה וְגֵרוּשָׁה וְזָרַע אִין לָהּ וְשָׁבָה אֶל בֵּית אָבִיהָ כְּנַעֲוִיָּהּ
מִלֶּחֶם אָבִיהָ תֹאכַל וְכָל זָר לֹא יֹאכַל בּוֹ

13 but a priest's daughter, when she is a widow, or cast out, and has no seed, and has turned back to the house of her father, as [in] her youth, she eats of her father's bread; but no stranger eats of it.

וְאִישׁ כִּי יֹאכַל קֹדֶשׁ בְּשֹׁגְגָה וְיִסַּף חֲמִשָּׁיתוֹ עָלָיו וְנָתַן לִכְהֵן אֶת הַקֹּדֶשׁ

14 And when a man eats of a holy thing through ignorance, then he has added its fifth part to it, and has given [it] to the priest, with the holy thing;

וְלֹא יַחֲלִלּוּ אֶת קֹדְשֵׁי בְנֵי יִשְׂרָאֵל אֶת אֲשֶׁר יָרִימוּ לַיהוָה

15 and they do not defile the holy things of the sons of Israel—that which they lift up to YudHeyVavHey,

וְהִשְׁיִאוּ אוֹתָם עוֹן אֲשָׁמָה בְּאָכְלָם אֶת קֹדְשֵׁיהֶם כִּי אֲנִי יְהוָה מְקַדְּשָׁם

16 or have caused them to bear the iniquity of the guilt-offering in their eating their holy things; for I [am] YudHeyVavHey, sanctifying them.”

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר

17 And YudHeyVavHey speaks to Moses, saying,

דְּבַר אֵל אֶהְרֹן וְאֵל בָּנָיו וְאֵל כָּל בְּנֵי יִשְׂרָאֵל וְאִמְרַת אֱלֹהִים אִישׁ אִישׁ מִבֵּית
יִשְׂרָאֵל וּמִן הַגֵּר בְּיִשְׂרָאֵל אֲשֶׁר יִקְרִיב קִרְבָּנוֹ לְכָל נִדְרֵיהֶם וּלְכָל נִדְבוֹתָם אֲשֶׁר
יִקְרִיבוּ לַיהוָה לַעֲלֹה

18 “Speak to Aaron, and to his sons, and to all
the sons of Israel, and you have said to them:
Any man of the house of Israel, or of the
sojourners in Israel, who brings his offering
near, of all his vows, or of all his willing
offerings which they bring near to
YudHeyVavHey for a burnt-offering—

לְרַצְנֶכֶם תָּמִים זָכָר בְּבָקָר בְּכֶשֶׁבִּים וּבְעִזִּים

19 [you bring near] at your pleasure a perfect
one, a male of the herd, of the sheep or of the
goats;

כָּל אֲשֶׁר בּוֹ מוֹם לֹא תִקְרִיבוּ כִּי לֹא לְרַצּוֹן יִהְיֶה לָכֶם

20 nothing in which [is] blemish do you bring
near, for it is not for a pleasing thing for you.

וְאִישׁ כִּי יִקְרִיב זָבַח שְׁלָמִים לַיהוָה לְפֶלֶא נָדָר אוֹ לְנִדְבָה בְּבָקָר אוֹ בְּצֹאן תָּמִים
יִהְיֶה לְרַצּוֹן כָּל מוֹם לֹא יִהְיֶה בּוֹ

21 And when a man brings a sacrifice of peace-
offerings near to YudHeyVavHey, to complete
a special vow, or for a willing-offering, of the

herd or of the flock, it is perfect for a pleasing thing: no blemish is in it.

עֹרֹת אוֹ שְׁבוּר אוֹ חֲרוּץ אוֹ יִבְלֵת אוֹ גֶרֶב אוֹ יִלְפֵת לֹא תִקְרִיבוּ אֵלֶּה לַיהוָה וְאִשָּׁה
לֹא תִתְּנוּ מֵהֶם עַל הַמִּזְבֵּחַ לַיהוָה

22 Blind, or broken, or maimed, or [having] an oozing sore, or itch, or scab—you do not bring these near to YudHeyVavHey, and you do not make a fire-offering from them on the altar to YudHeyVavHey.

וְשׁוֹר וְשֶׁה שָׁרוּעַ וְקִלּוּט נִדְבָה תַעֲשֶׂה אֹתוֹ וּלְנֹדָר לֹא יִרְצֶה

23 As for an ox or sheep [that] is deformed or stunted—you make it a willing-offering, but it is not pleasing for a vow.

וּמַעֲוֵף וְכַתּוּת וְנִתּוּק וְכָרוּת לֹא תִקְרִיבוּ לַיהוָה וּבְאֲרָצְכֶם לֹא תַעֲשֶׂוּ

24 As for bruised, or beaten, or torn, or cut—you do not bring [it] near to YudHeyVavHey; and in your land you do not do it.

וּמִיַּד בֶּן נֹכַר לֹא תִקְרִיבוּ אֶת לֶחֶם אֱלֹהֵיכֶם מִכָּל אֶלֶּה כִּי מִשְׁחָתָם בָּהֶם מוֹם בָּם
לֹא יִרְצוּ לָכֶם

25 And you do not bring the bread of your Elohim near from the hand of a son of a stranger, from any of these, for their

corruption [is] in them; blemish [is] in them;
they are not pleasing for you.”

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר

26 And YudHeyVavHey speaks to Moses, saying,

שׁוֹר אֹךְ כֶּשֶׂב אֹךְ עֵז כִּי יוֹלֵד וְהָיָה שְׁבַעַת יָמִים תַּחַת אִמּוֹ וּמִיּוֹם הַשְּׁמִינִי וְהָלְאָה
יִרְצָה לְקָרְבַּן אֲשֶׁה לַיהוָה

27 “When ox, or lamb, or goat is born, and it has
been under its mother [for] seven days, then
from the eighth day and from now on, it is
pleasing for an offering, a fire-offering to
YudHeyVavHey;

וְשׁוֹר אֹךְ שֶׂה אֹתוֹ וְאֶת בְּנֹוֹ לֹא תִשְׁחָטוּ בַּיּוֹם אֶחָד

28 but an ox or sheep—you do not slaughter it
and its young one in one day.

וְכִי תִזְבְּחוּ זֶבַח תּוֹדָה לַיהוָה לְרִצְוֹנְכֶם תִּזְבְּחוּ

29 And when you sacrifice a sacrifice of
thanksgiving to YudHeyVavHey, you sacrifice
at your pleasure;

בַּיּוֹם הַהוּא יֵאָכַל לֹא תוֹתִירוּ מִמֶּנּוּ עַד בֹּקֶר אֲנִי יְהוָה

30 it is eaten on that day—you do not leave of it
until morning; I [am] YudHeyVavHey.

וּשְׁמֵרְתֶּם מִצְוֹתַי וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה

31 And you have kept my commands and have done them; I [am] YudHeyVavHey;

וְלֹא תַחַלְלִי אֶת שֵׁם קֹדֶשִׁי וְנִקְדָּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי יְהוָה מְקֹדָשְׁכֶם

32 and you do not defile My holy Name, and I have been hallowed in the midst of the sons of Israel; I [am] YudHeyVavHey, sanctifying you,

הַמוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה

33 who am bringing you up out of the land of Egypt, to become your Elohim; I [am] YudHeyVavHey.”

VAYIKRA — CHAPTER 23

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר

1 And YudHeyVavHey speaks to Moses, saying,

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם מוֹעֲדֵי יְהוָה אֲשֶׁר תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ
אֵלֶּה הֵם מוֹעֲדֵי

2 “Speak to the sons of Israel, and you have said
to them: Appointed times of YudHeyVavHey,
which you proclaim [as] holy convocations,
these [are] My appointed times.

שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת שַׁבְתוֹן מִקְרָא קֹדֶשׁ כָּל מְלָאכָה
לֹא תַעֲשׂוּ שַׁבַּת הוּא לַיהוָה בְּכָל מוֹשְׁבֹתֵיכֶם

3 [For] six days work is done, and in the seventh
day [is] a Sabbath of rest, a holy convocation;
you do no work; it [is] a Sabbath to
YudHeyVavHey in all your dwellings.

אֵלֶּה מוֹעֲדֵי יְהוָה מִקְרָאֵי קֹדֶשׁ אֲשֶׁר תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם

4 These [are] appointed times of YudHeyVavHey,
holy convocations, which you proclaim in
their appointed times:

בַּחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבַּעָה עָשָׂר לַחֹדֶשׁ בֵּין הָעֲרֵבִים פֶּסַח לַיהוָה

5 in the first month, on the fourteenth of the month, between the evenings, [is] the Passover to YudHeyVavHey;

ובחמשה עשר יום לחדש הזה חג המצות ליהוה שבועת ימים מצות תאכלו

6 and on the fifteenth day of this month [is] the Celebration of Unleavened Things to YudHeyVavHey; [for] seven days you eat unleavened things;

ביום הראשון מקרא קדש יהיה לכם כל מלאכת עבודה לא תעשו

7 on the first day you have a holy convocation, you do no servile work;

והקרבתם אשה ליהוה שבועת ימים ביום השביעי מקרא קדש כל מלאכת עבודה לא תעשו

8 and you have brought a fire-offering near to YudHeyVavHey [for] seven days; in the seventh day [is] a holy convocation; you do no servile work.”

וידבר יהוה אל משה לאמר

9 And YudHeyVavHey speaks to Moses, saying,

ידבר אל בני ישראל ואמרת אליהם כי תבאו אל הארץ אשר אני נתן לכם וקצרתם את קצירה והבאתם את עמר ראשית קצירכם אל הכהן

10 “Speak to the sons of Israel, and you have said to them: When you come into the land which I

am giving to you, and have reaped its harvest,
and have brought in the sheaf, the beginning
of your harvest to the priest,

וְהִנִּיף אֶת הָעֹמֶר לִפְנֵי יְהוָה לְרִצְוֹנְכֶם מִמִּחֶרֶת הַשַּׁבָּת יִנִּיפְנוּ הַכֹּהֵן

11 then he has waved the sheaf before

YudHeyVavHey for your acceptance; on the
next day of the Sabbath the priest waves it.

וַעֲשִׂיתֶם בַּיּוֹם הַנִּיפְכֶם אֶת הָעֹמֶר כֶּבֶשׂ תָּמִים בֶּן שָׁנָתוֹ לְעֹלָה לַיהוָה

12 And you have prepared a lamb, a perfect one,
a son of a year, in the day of your waving the
sheaf for a burnt-offering to YudHeyVavHey,

וּמִנְחָתוֹ שְׁנֵי עֶשְׂרִים סֵלֹת בָּלוּלָה בְּשֶׁמֶן אֲשֶׁה לַיהוָה רֵיחַ נִיחֹחַ וְנִסְכָּה יֵין
רְבִיעֵת הַהֵין

13 and its present [is] two-tenth parts of flour
mixed with oil, a fire-offering to
YudHeyVavHey, a refreshing fragrance, and
its drink-offering [is] a fourth of the hin of
wine.

וְלֶחֶם וְקָלִי וְכֶרֶמֶל לֹא תֹאכְלוּ עַד עֶצֶם הַיּוֹם הַזֶּה עַד הִבִּיאְכֶם אֶת קֶרְבֶּן אֱלֹהֵיכֶם
חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכָל מִשְׁבְּתֵיכֶם

14 And you do not eat bread and roasted grain
and full ears until this very day, until your
bringing in the offering of your Elohim—a

continuous statute throughout your
generations, in all your dwellings.

וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת מִיּוֹם הַבִּיאְכֶם אֶת עֹמֶר הַתְּנוּפָה שִׁבְעַת שַׁבָּתוֹת
תְּמִימֹת תִּהְיֶינָה

15 And you have numbered for yourselves from
the day after the Sabbath, from the day of
your bringing in the sheaf of the wave-
offering: they are seven perfect Sabbaths;

עַד מִמַּחֲרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֻדְשָׁה לַיהוָה

16 you number fifty days to the day after the
seventh Sabbath, and you have brought a new
present near to YudHeyVavHey;

מִמּוֹשְׁבֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה שְׁתֵּים שָׁנִי עֶשְׂרֹנִים סֶלֶת תִּהְיֶינָה חֻמֶּץ תִּאֲפִינָה
בִּכּוּרִים לַיהוָה

17 you bring in two [loaves] of bread out of your
dwellings [for] a wave-offering; they are of
two-tenth parts of flour; they are baked [with]
yeast—first-[fruits] to YudHeyVavHey.

וְהִקְרַבְתֶּם עַל הַלֶּחֶם שִׁבְעַת כִּבְשִׁים תְּמִימִם בְּנֵי שָׁנָה וּפֶרֶ בֶּן בָּקָר אֶחָד וְאֵילִם
שְׁנַיִם יִהְיוּ עֲלֶיהָ לַיהוָה וּמִנְחָתָם וְנִסְכֵּיהֶם אִשָּׁה גֵּיחַ נִיחַח לַיהוָה

18 And you have brought near, besides the
bread, seven lambs, perfect ones, sons of a
year, and one bullock, a son of the herd, and

two rams; they are a burnt-offering to
YudHeyVavHey, with their present and their
drink-offerings, a fire-offering of refreshing
fragrance to YudHeyVavHey.

וַעֲשִׂיתֶם שְׁעִיר עִזִּים אֶחָד לְחֹטְאֹת וּשְׁנֵי כִבְשִׁים בְּנֵי שָׁנָה לְזֹבַח שְׁלָמִים

19 And you have prepared one kid of the goats
for a sin-offering, and two lambs, sons of a
year, for a sacrifice of peace-offerings,

וְהִנִּיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבְּכוּרִים תְּנוּפָה לִפְנֵי יְהוָה עַל שְׁנֵי כִבְשִׁים קֹדֶשׁ
יִהְיוּ לַיהוָה לַכֹּהֵן

20 and the priest has waved them, besides the
bread of the first-[fruits], [as] a wave-offering
before YudHeyVavHey, besides the two lambs;
they are holy to YudHeyVavHey for the priest;

וּקְרַאתֶם בְּעֶצְמָם הַיּוֹם הַזֶּה מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם כָּל מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ
חֻקַּת עוֹלָם בְּכָל מוֹשְׁבֵיכֶם לְדֹרֹתֵיכֶם

21 and you have proclaimed in this very day
[that] it is a holy convocation for yourselves,
you do no servile work—a continuous statute
in all your dwellings, throughout your
generations.

וּבְקִצְרְכֶם אֶת קִצִּיר אֲרֻצְכֶם לֹא תִכְלֶה פֶּאֶת שְׂדֶךְ בְּקִצְרְךָ וְלֶקֶט קִצִּירְךָ לֹא תִלְקֹט
לְעֹנִי וְלִגֵּר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם

22 And in your reaping the harvest of your land you do not complete the corner of your field in your reaping, and you do not gather the gleanings of your harvest, you leave them for the poor and for the sojourner; I [am] your Elohim YudHeyVavHey.”

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר

23 And YudHeyVavHey speaks to Moses, saying,

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ יִהְיֶה לָכֶם שַׁבָּתוֹן זָכְרוֹן תְּרוּעָה מִקְרָא קֹדֶשׁ

24 “Speak to the sons of Israel, saying, In the seventh month, on the first of the month, you have a Sabbath, a memorial of shouting, a holy convocation;

כָּל מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ וְהִקְרַבְתֶּם אֵשָׁה לַיהוָה

25 you do no servile work, and you have brought a fire-offering near to YudHeyVavHey.”

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר

26 And YudHeyVavHey speaks to Moses, saying,

אֲךָ בַּעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפּוּרִים הוּא מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם וְעֲנִיתֶם אֶת נַפְשֹׁתֵיכֶם וְהִקְרַבְתֶּם אֵשָׁה לַיהוָה

27 “Only—on the tenth of this seventh month is the Day of Atonements; you have a holy

convocation, and you have humbled
yourselves, and have brought a fire-offering
near to YudHeyVavHey;

וְכָל מְלָאכָה לֹא תַעֲשׂוּ בַעֲצָם הַיּוֹם הַזֶּה כִּי יוֹם כְּפָרִים הוּא לְכַפֵּר עֲלֵיכֶם לִפְנֵי
יְהוָה אֱלֹהֵיכֶם

28 and you do no work in this very day, for it is a
day of atonements, to make atonement for
you, before your Elohim YudHeyVavHey.

כִּי כָל הַנֶּפֶשׁ אֲשֶׁר לֹא תַעֲנֶה בַעֲצָם הַיּוֹם הַזֶּה וְנִכְרְתָה מֵעַמִּיהָ

29 For any person who is not humbled in this
very day has even been cut off from his
people;

וְכָל הַנֶּפֶשׁ אֲשֶׁר תַעֲשֶׂה כָל מְלָאכָה בַעֲצָם הַיּוֹם הַזֶּה וְהֶאֱבַדְתִּי אֶת הַנֶּפֶשׁ הַהוּא
מִקֶּרֶב עַמָּהּ

30 and any person who does any work in this
very day, I have even destroyed that person
from the midst of his people;

כָּל מְלָאכָה לֹא תַעֲשׂוּ חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכָל מִשְׁבְּתֵיכֶם

31 you do no work—a continuous statute
throughout your generations in all your
dwellings.

שַׁבַּת שְׁבֻתוֹן הוּא לָכֶם וְעֲנִיתֶם אֶת נַפְשֵׁיכֶם בְּתַשְׁעָה לַחֹדֶשׁ בְּעָרֵב מְעָרֵב עַד
עָרֵב תִּשְׁבֹּתוּ שַׁבְּתֵיכֶם

32 It [is] a Sabbath of rest for yourselves, and you have humbled yourselves in the ninth of the month at evening; you keep your Sabbath from evening until evening.”

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר

33 And YudHeyVavHey speaks to Moses, saying,

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה חַג הַסֻּכּוֹת שִׁבְעַת יָמִים לַיהוָה

34 “Speak to the sons of Israel, saying, In the fifteenth day of this seventh month [is the] Celebration of Shelters [for] seven days to YudHeyVavHey;

בַּיּוֹם הָרִאשׁוֹן מִקְרָא קֹדֶשׁ כָּל מְלָאכָה עֲבֹדָה לֹא תַעֲשׂוּ

35 the first day [is] a holy convocation, you do no servile work;

שִׁבְעַת יָמִים תִּקְרְיֻבוּ אֵשָׁה לַיהוָה בַּיּוֹם הַשְּׁמִינִי מִקְרָא קֹדֶשׁ יְהִיָּה לָכֶם וְהִקְרַבְתֶּם אֵשָׁה לַיהוָה עֲצֹרֶת הוּא כָּל מְלָאכָה עֲבֹדָה לֹא תַעֲשׂוּ

36 [for] seven days you bring a fire-offering near to YudHeyVavHey, on the eighth day you have a holy convocation, and you have brought a fire-offering near to YudHeyVavHey; it [is] a restraint, you do no servile work.

אֵלֶּה מוֹעֲדֵי יְהוָה אֲשֶׁר תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ לְהַקְרִיב אֲשֶׁה לַיהוָה עֲלֶיהָ
וּמִנְחָה זָבַח וְנִסְכִּים דָּבָר יוֹם בְּיוֹמוֹ

37 These [are] appointed times of

YudHeyVavHey, which you proclaim [as] holy
convocations, to bring a fire-offering near to
YudHeyVavHey, a burnt-offering, and a
present, a sacrifice, and drink-offerings, a
thing of a day in its day,

מִלֵּבֶד שַׁבָּתַת יְהוָה וּמִלֵּבֶד מִתְּנוּתֵיכֶם וּמִלֵּבֶד כָּל נְדָרֵיכֶם וּמִלֵּבֶד כָּל נְדֻבֹתֵיכֶם
אֲשֶׁר תִּתְּנוּ לַיהוָה

**38 apart from the Sabbaths of YudHeyVavHey,
and apart from your gifts, and apart from all
your vows, and apart from all your willing-
offerings, which you give to YudHeyVavHey.**

אֵךְ בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי בְּאַסְפְּכֶם אֶת תְּבוּאֹת הָאָרֶץ תַּחֲנוּ אֶת חַג
יְהוָה שְׁבַעַת יָמִים בְּיוֹם הָרֵאשׁוֹן שְׁבַתוֹן וּבְיוֹם הַשְּׁמִינִי שְׁבַתוֹן

**39 Only—on the fifteenth day of the seventh
month, in your gathering the increase of the
land, you keep the celebration of
YudHeyVavHey [for] seven days; on the first
day [is] a Sabbath, and on the eighth day a
Sabbath;**

וּלְקַחְתֶּם לָכֶם בְּיוֹם הָרֵאשׁוֹן פְּרִי עֵץ הָדָר כַּפַּת תְּמָרִים וְעֵנָף עֵץ עָבֹת וְעֲרַבֵי נָחַל
וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם שְׁבַעַת יָמִים

40 and you have taken for yourselves on the first day the fruit of beautiful trees, branches of palms, and boughs of thick trees, and willows of a brook, and have rejoiced before your Elohim YudHeyVavHey [for] seven days.

וְחִגַּגְתֶּם אֹתוֹ חֹג לַיהוָה שִׁבְעַת יָמִים בַּשָּׁנָה חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּחֹדֶשׁ הַשְּׁבִיעִי
תַּחֲגֹגוּ אֹתוֹ

41 And you have kept it [as] a celebration to YudHeyVavHey, seven days in a year—a continuous statute throughout your generations; in the seventh month you keep it [as] a celebration.

בַּסֵּכֶת תִּשְׁבּוּ שִׁבְעַת יָמִים כָּל הָאֲזֻרָּח בְּיִשְׂרָאֵל יֵשְׁבוּ בַסֵּכֶת

42 You dwell in shelters [for] seven days; all who are natives in Israel dwell in shelters,

לְמַעַן יֵדְעוּ דֹרֹתֵיכֶם כִּי בַסֵּכֹת הוֹשַׁבְתִּי אֶת בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ
מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם

43 so that your generations know that I caused the sons of Israel to dwell in shelters in My bringing them out of the land of Egypt; I [am] your Elohim YudHeyVavHey.”

וַיְדַבֵּר מֹשֶׁה אֶת מִצְוֵי יְהוָה אֶל בְּנֵי יִשְׂרָאֵל

44 And Moses speaks to the sons of Israel
[concerning] the appointed times of
YudHeyVavHey.

VAYIKRA — CHAPTER 24

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר

1 And YudHeyVavHey speaks to Moses, saying,

צוּ אֶת בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כְּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד

2 “Command the sons of Israel, and they bring pure oil of beaten olive to you for the lamp, to cause a light to go up continually;

מִחוּץ לַפָּרֹכֶת הָעֹדֶת בְּאֹהֶל מוֹעֵד יַעֲרֹךְ אֹתוֹ אַהֲרֹן מֵעֶרֶב עַד בֹּקֶר לִפְנֵי יְהוָה תָּמִיד חֹקֶת עוֹלָם לְדֹרֹתֵיכֶם

3 Aaron arranges it at the outside of the veil of the Testimony, in the Tent of Meeting, from evening until morning before YudHeyVavHey continually—a continuous statute throughout your generations;

עַל הַמִּנְרָה הַטְּהֻרָה יַעֲרֹךְ אֶת הַנִּירוֹת לִפְנֵי יְהוָה תָּמִיד

4 he arranges the lights on the pure lampstand before YudHeyVavHey continually.

וְלָקַחְתָּ סֹלֶת וְאָפִיתָ אֹתָהּ שִׁתִּים עֶשְׂרֵה חִלּוֹת שְׁנֵי עֶשְׂרִים יִהְיֶה הַחֻלָּה הָאֶחָת

5 And you have taken flour, and have baked twelve cakes with it, two-tenth parts are in one cake,

וּשְׂמַת אֹתָם שְׁתֵּי מַעֲרֻכֹת שֶׁשׁ הַמַּעֲרֻכֶּת עַל הַשְּׁלֶחָן הַטָּהוֹר לִפְנֵי יְהוָה

6 and you have set them [in] two rows (six in the row) on the pure table before YudHeyVavHey,

וַנִּתֵּן עַל הַמַּעֲרֻכֶּת לְבִנְהָ זֶכֶה וְהִיְתָה לֶלֶחֶם לְאַזְכָּרָה אֲשֶׁה לַיהוָה

7 and you have put pure frankincense on the row, and it has been with the bread for a memorial, a fire-offering to YudHeyVavHey.

בְּיוֹם הַשַּׁבָּת בְּיוֹם הַשַּׁבָּת יַעֲרֻכְנוּ לִפְנֵי יְהוָה תָּמִיד מֵאֵת בְּנֵי יִשְׂרָאֵל בְּרִית עוֹלָם

8 On each Sabbath day he arranges it before YudHeyVavHey continually, from the sons of Israel—a perpetual covenant;

וְהִיְתָה לְאַהֲרֹן וּלְבָנָיו וְאָכְלָהּ בְּמִקְוֹם קֹדֶשׁ כִּי קֹדֶשׁ קֳדָשִׁים הוּא לוֹ מֵאֲשֵׁי יְהוָה חֶק עוֹלָם

9 and it has been for Aaron and for his sons, and they have eaten it in the holy place, for it [is] most holy to him, from the fire-offerings of YudHeyVavHey—a continuous statute.”

וַיֵּצֵא בֶן אִשָּׁה יִשְׂרָאֵלִית וְהוּא בֶן אִישׁ מִצְרִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וַיִּנָּצוּ בַּמַּחֲנֶה בֶן הַיִּשְׂרָאֵלִית וְאִישׁ הַיִּשְׂרָאֵלִי

10 And a son of an Israeli woman goes out (and he [is] son of an Egyptian man) in the midst of the sons of Israel, and the son of the Israeli woman and a man of Israel strive in the camp,

וַיִּקְבּוּ בֶן הָאִשָּׁה הַיִּשְׂרָאֵלִית אֶת הַשֵּׁם וַיִּקְלֹל וַיְבִיאוּ אוֹתוֹ אֶל מֹשֶׁה וְשֵׁם אִמּוֹ
שְׁלֹמִית בַּת דִּבְרִי לְמִטָּה דָן

11 and the son of the Israeli woman execrates
the Name and reviles; and they bring him to
Moses; and his mother's name [is] Shelomith
daughter of Dibri, of the tribe of Dan;

וַיִּנְיחֵהוּ בַּמִּשְׁכָּן לְפָרֹשׁ לָהֶם עַל פִּי יְהוָה

12 and he causes him to rest in confinement—to
explain to them by the mouth of
YudHeyVavHey.

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר

13 And YudHeyVavHey speaks to Moses, saying,

הוֹצֵא אֶת הַמְקַלֵּל אֶל מִחוּץ לַמַּחֲנֶה וְסָמְכוּ כָּל הַשֹּׁמְעִים אֶת יָדֵיהֶם עַל רִאשׁוֹ
וְרָגְמוּ אוֹתוֹ כָּל הָעֵדָה

14 “Bring out the reviler to the outside of the
camp; and all those hearing have laid their
hands on his head, and all the congregation
has stoned him.

וְאֶל בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר אִישׁ כִּי יִקְלֹל אֱלֹהֵיוּ וְנִשְׂא חֲטָאוֹ

15 And you speak to the sons of Israel, saying,
When any man reviles his Elohim—then he
has borne his sin;

וְנִקְבּוּ שֵׁם יְהוָה מוֹת יוֹמָת רָגוּם יְרָגְמוּ בוֹ כָּל הָעֵדָה כִּגְרָר כְּאֶזְרַח בְּנִקְבוּ שֵׁם יוֹמָת

16 and he who is execrating the Name of
YudHeyVavHey is certainly put to death; all
the congregation certainly casts stones at him;
as a sojourner so a native, in his execrating
the Name, he is put to death.

וְאִישׁ כִּי יִכֶּה כָּל נֶפֶשׁ אָדָם מוֹת יוֹמָת

17 And when a man strikes any soul of man, he
is certainly put to death.

וּמִכָּה נֶפֶשׁ בְּהֵמָה יִשְׁלַמְנָה נֶפֶשׁ תַּחַת נֶפֶשׁ

18 And he who strikes a beast repays it, body for
body.

וְאִישׁ כִּי יִתֵּן מוֹם בְּעַמִּיתוֹ כַּאֲשֶׁר עָשָׂה כֵּן יַעֲשֶׂה לוֹ

19 And when a man puts a blemish in his fellow,
as he has done so it is done to him;

שֹׁבֵר תַּחַת שֹׁבֵר עֵין תַּחַת עֵין שֵׁן תַּחַת שֵׁן כַּאֲשֶׁר יִתֵּן מוֹם בְּאָדָם כֵּן יִנָּתֵן בּוֹ

20 breach for breach, eye for eye, tooth for tooth;
as he puts a blemish in a man so it is done in
him.

וּמִכָּה בְּהֵמָה יִשְׁלַמְנָה וּמִכָּה אָדָם יוֹמָת

21 And he who strikes a beast repays it, and he
who strikes [the life of] man is put to death.

מִשְׁפָּט אֶחָד יִהְיֶה לָכֶם כִּגְר כַּאֲזָרַח יִהְיֶה כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם

22 One judgment is for you; as a sojourner so is a native; for I [am] your Elohim
YudHeyVavHey.”

וַיְדַבֵּר מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל וַיּוֹצִיאוּ אֶת הַמִּקְלָל אֶל מִחוּץ לַמַּחֲנֶה וַיְרַגְמוּ אוֹתוֹ
אָבֵן וּבִנְיָ יִשְׂרָאֵל עָשׂוּ כְּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה

23 And Moses speaks to the sons of Israel, and they bring out the reviler to the outside of the camp, and stone him [with] stone; and the sons of Israel have done as YudHeyVavHey has commanded Moses.

VAYIKRA — CHAPTER 25

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה בְּהַר סִינַי לֵאמֹר

1 And YudHeyVavHey speaks to Moses, in Mount Sinai, saying,

דִּבֶּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְשַׁבְתָּהּ הָאָרֶץ שַׁבָּת לַיהוָה

2 “Speak to the sons of Israel, and you have said to them: When you come into the land which I am giving to you, then the land has kept a Sabbath to YudHeyVavHey.

שֵׁשׁ שָׁנִים תִּזְרַע שְׂדֶךְ וְשֵׁשׁ שָׁנִים תִּזְמַר כְּרֶמֶד וְאִסַּפְתָּ אֶת תְּבוּאָתָהּ

3 [For] six years you sow your field, and [for] six years you prune your vineyard, and have gathered its increase,

וּבְשָׁנָה הַשְּׁבִיעִית שַׁבָּת שַׁבְּתוֹן יִהְיֶה לָאָרֶץ שַׁבָּת לַיהוָה שְׂדֶךְ לֹא תִזְרַע וְכְרֶמֶד לֹא תִזְמַר

4 and in the seventh year is a Sabbath of rest for the land, a Sabbath to YudHeyVavHey; you do not sow your field, and you do not prune your vineyard;

אֶת סִפְיָהּ קִצְוִיךָ לֹא תִקְצֹר וְאֶת עֲנָבֶיךָ נִזְוִיךָ לֹא תִבְצֹר שְׁנַת שַׁבְּתוֹן יִהְיֶה לָאָרֶץ

5 you do not reap the spontaneous growth of your harvest, and you do not gather the grapes of your separated thing; it is a year of rest for the land.

וְהִיְתָה שְׁבַת הָאָרֶץ לָכֶם לֹאכְלָהּ לָךְ וּלְעַבְדְּךָ וּלְאִמָּתְךָ וּלְתוֹשֶׁבֶת הַגֵּרִים עִמָּךְ

6 And the Sabbath [increase] of the land has been for you for food, to you, and to your manservant, and to your handmaid, and to your hired worker, and to your settler, who are sojourning with you;

וּלְבִהֲמֹתֶיךָ וּלְחִיָּה אֲשֶׁר בְּאַרְצְךָ תִּהְיֶה כָּל תְּבוּאָתָהּ לֶאֱכֹל

7 and for your livestock, and for the beast which [is] in your land, is all its increase for [them] to eat.

וְסִפַּרְתָּ לָךְ שִׁבְעַת שַׁבָּתֹת שָׁנִים שִׁבְעַת שָׁנִים שִׁבְעַת פָּעָמִים וְהָיוּ לָךְ יָמֵי שִׁבְעַת שַׁבָּתֹת הַשָּׁנִים תִּשַׁע וָאַרְבָּעִים שָׁנָה

8 And you have numbered seven Sabbaths of years for yourself, seven times seven years, and the days of the seven Sabbaths of years have been forty-nine years for you,

וְהִעֲבַרְתָּ שׁוּפָר תְּרוּעָה בַּחֹדֶשׁ הַשְּׁבַעִי בְּעָשׂוֹר לַחֹדֶשׁ בְּיוֹם הַכִּפּוּרִים תַּעֲבִירוּ שׁוּפָר בְּכָל אֲרָצְכֶם

9 and you have caused a horn of shouting to pass over in the seventh month, on the tenth of the month; in the Day of Atonements you cause a horn to pass over through all your land;

וְקִדַּשְׁתֶּם אֶת שְׁנַת הַחֲמִשִּׁים שָׁנָה וּקְרַאתֶם דְּרוֹר בְּאַרְץ לְכָל יִשְׂרָאֵל יוֹבֵל הוּא
תְּהִיָּה לָכֶם וּשְׁבַתְּם אִישׁ אֶל אַחֲזָתוֹ וְאִישׁ אֶל מִשְׁפַּחְתּוֹ תָּשׁוּבוּ

10 and you have hallowed the year, the fiftieth year; and you have proclaimed liberty in the land to all its inhabitants; it is a Jubilee for you; and you have turned back each to his possession; indeed, you return each to his family.

יוֹבֵל הוּא שְׁנַת הַחֲמִשִּׁים שָׁנָה תְּהִיָּה לָכֶם לֹא תִזְרְעוּ וְלֹא תִקְצְרוּ אֶת סְפִיחֶיהָ
וְלֹא תִבְצְרוּ אֶת נִזְרֶיהָ

11 It [is] a Jubilee, the fiftieth year, it is a year for you; you do not sow, nor reap its spontaneous growth, nor gather its separated things;

כִּי יוֹבֵל הוּא קֹדֶשׁ תְּהִיָּה לָכֶם מִן הַשָּׂדֶה תֹאכְלוּ אֶת תְּבוּאָתָהּ

12 for it [is] a Jubilee—it is holy to you; you eat its increase from the field;

בְּשְׁנַת הַיּוֹבֵל הַזֹּאת תָּשׁוּבוּ אִישׁ אֶל אַחֲזָתוֹ

13 you return each to his possession in this Year of the Jubilee.

וְכִי תִמְכְּרוּ מִמְכָּר לְעַמִּיתְךָ אוֹ קָנָה מִיַּד עַמִּיתְךָ אֶל תּוֹנוּ אִישׁ אֶת אָחִיו

14 And when you sell anything to your fellow, or
buy from the hand of your fellow, you do not
oppress one another;

בְּמִסְפַּר שָׁנִים אַחֵר הַיּוֹבֵל תִּקְנֶה מֵאֵת עַמִּיתְךָ בְּמִסְפַּר שָׁנֵי תְּבוּאָת יִמְכָּר לָךְ

15 you buy from your fellow by the number of
years after the Jubilee; he sells to you by the
number of the years of increase;

לְפִי רֹב הַשָּׁנִים תִּרְבֶּה מִקְנָתוֹ וּלְפִי מְעַט הַשָּׁנִים תִּמְעִיט מִקְנָתוֹ כִּי מִסְפַּר תְּבוּאָת
הוּא מִכָּר לָךְ

16 you multiply its price according to the
multitude of the years, and you diminish its
price according to the fewness of the years; for
[it is] a number of increases [that] he is selling
to you;

וְלֹא תוֹנוּ אִישׁ אֶת עַמִּיתוֹ וְיִרְאֵת מֵאֱלֹהֶיךָ כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם

17 and you do not oppress one another, and you
have been afraid of your Elohim; for I [am]
your Elohim YudHeyVavHey.

וַעֲשִׂיתֶם אֶת חֻקֹּתַי וְאֶת מִשְׁפָּטַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם וְיִשְׁבְּתֶם עַל הָאָרֶץ לְבָטָח

18 And you have done My statutes, and you keep
My judgments, and have done them, and you
have dwelt on the land confidently,

וַנִּתְּנָה הָאָרֶץ פְּרִיָּהּ וְאָכַלְתֶּם לְשֹׁבְעַי וַיִּשְׂבְּתֶם לְבֶטַח עָלֶיהָ

19 and the land has given its fruit, and you have eaten to satiety, and have dwelt confidently on it.

וְכִי תֹאמְרוּ מָה נֹאכַל בַּשָּׁנָה הַשְּׁבִיעִית הֵן לֹא נִזְרַע וְלֹא נֶאֱסַף אֶת תְּבוּאָתֵינוּ

20 And when you say, What do we eat in the seventh year, behold, do we not sow, nor gather our increase?

וְצִוִּיתִי אֶת בְּרַכְּתִי לָכֶם בַּשָּׁנָה הַשְּׁשִׁית וַעֲשֹׂת אֶת הַתְּבוּאָה לְשָׁלֹשׁ הַשָּׁנִים

21 Then I have commanded My blessing on you in the sixth year, and it has made the increase for three years;

וְזִרְעֶתֶם אֶת הַשָּׁנָה הַשְּׁמִינִית וְאָכַלְתֶּם מִן הַתְּבוּאָה יָשֹׁן עַד הַשָּׁנָה הַתְּשִׁיעִית עַד בּוֹא תְּבוּאָתָהּ תֹאכְלוּ יָשֹׁן

22 and you have sown [in] the eighth year, and have eaten of the old increase; you eat the old until the ninth year, until the coming in of its increase.

וְהָאָרֶץ לֹא תִמָּכַר לְצִמְמַת כִּי לִי הָאָרֶץ כִּי גֵרִים וְתוֹשָׁבִים אַתֶּם עִמָּדִי

23 And the land is not sold—to extinction, for the land [is] Mine, for you [are] sojourners and settlers with Me;

וּבְכָל אֶרֶץ אֲחֻזְתְּכֶם גְּאֻלָּה תִּתְּנוּ לָאָרֶץ

24 and in all the land of your possession you give a redemption for the land.

כִּי זְמוּדָּךְ אֶחָיִךְ וּמִכֹּר מֵאַחֲזָתוֹ וּבֹא גֹאֲלוֹ הַקָּרֹב אֵלָיו וְגָאֵל אֶת מִמְכָּר אָחִיו

25 When your brother becomes poor, and has sold his possession, then his redeemer who is near to him has come, and he has redeemed the sold thing of his brother;

וְאִישׁ כִּי לֹא יִהְיֶה לוֹ גֹּאֵל וְהִשְׁגִּיחַ יָדוֹ וּמָצָא כְּדֵי גֹאֲלוֹתוֹ

26 and when a man has no redeemer, and his own hand has attained [means], and he has found [it] as sufficient [for] its redemption,

וְחָשַׁב אֶת שְׁנֵי מִמְכָּרוֹ וְהָשִׁיב אֶת הָעֶדֶף לְאִישׁ אֲשֶׁר מָכַר לוֹ וְשָׁב לְאַחֲזָתוֹ

27 then he has reckoned the years of its sale, and has given back that which is over to the man to whom he sold [it], and he has returned to his possession.

וְאִם לֹא מָצָאָה יָדוֹ דֵּי הָשִׁיב לוֹ וְהָיָה מִמְכָּרוֹ בְּיַד הַקֹּנֶה אֹתוֹ עַד שְׁנַת הַיּוֹבֵל וַיֵּצֵא בַּיּוֹבֵל וְשָׁב לְאַחֲזָתוֹ

28 And if his hand has not found sufficiency to give back to him, then his sold thing has been in the hand of him who buys it until the Year

of Jubilee; and it has gone out in the Jubilee,
and he has returned to his possession.

וְאִישׁ כִּי יִמְכֹּר בַּיִת מוֹשָׁב עִיר חוֹמָה וְהָיְתָה גְּאֻלָּתוֹ עַד תֵּם שְׁנַת מִמְכָּרוֹ יָמִים
תִּהְיֶה גְּאֻלָּתוֹ

29 And when a man sells a dwelling-house [in] a
walled city, then his right of redemption has
been until the completion of a year from its
selling; his right of redemption is [during
these] days;

וְאִם לֹא יִגְאָל עַד מְלֵאת לוֹ שָׁנָה תְּמִימָה וְקָם הַבַּיִת אֲשֶׁר בָּעִיר אֲשֶׁר לֹא לוֹ חוֹמָה
לְצִמְיֻתָּהּ לְקִנְיָה אֹתוֹ לְדֹרֹתָיו לֹא יֵצֵא בִּיבֹל

30 and if it is not redeemed to him until the
fullness of a perfect year, then the house
which [is] in a walled city has been
established to extinction to him buying it,
throughout his generations; it does not go out
in the Jubilee.

וּבְתֵי הַחֲצִירִים אֲשֶׁר אֵין לָהֶם חוֹמָה סָבִיב עַל שְׂדֵה הָאֶרֶץ יֵחָשֵׁב גְּאֻלָּה תִּהְיֶה לוֹ
וּבִיבֹל יֵצֵא

31 And a house of the villages which have no
surrounding wall is reckoned on the field of
the country; there is redemption for it, and it
goes out in the Jubilee.

וְעָרֵי הַלְוִיִּם בְּתֵי עָרֵי אֲחֻזָּתָם גְּאֻלַּת עוֹלָם תִּהְיֶה לְלוֹוִיִּם

32 As for cities of the Levites—houses of the cities of their possession—continuous redemption is for the Levites;

וְאֲשֶׁר יִגְאֹל מִן הַלְוִיִּם וַיִּצָּא מִמֶּכֶר בֵּית וְעִיר אֲחֻזָּתוֹ בִּיבֹל כִּי בְתֵי עָרֵי הַלְוִיִּם הוּא אֲחֻזָּתָם בְּתוֹךְ בְּנֵי יִשְׂרָאֵל

33 as for him who redeems from the Levites, then the sale of a house (and [in] the city of his possession) has gone out in the Jubilee, for the houses of the cities of the Levites are their possession in the midst of the sons of Israel.

וְשָׂדֶה מִגֵּרֶשׁ עָרֵיהֶם לֹא יִמָּכֶר כִּי אֲחֻזָּת עוֹלָם הוּא לָהֶם

34 And a field, a outskirt of their cities, is not sold; for it [is] a continuous possession for them.

וְכִי יִמּוֹךְ אֶחָיִךְ וּמָטָה יָדוֹ עִמָּךְ וְהִחֲזִיקְתָּ בּוֹ גֵר וְתוֹשֵׁב וְחִי עִמָּךְ

35 And when your brother has become poor, and his hand has failed with you, then you have kept hold on him, sojourner and settler, and he has lived with you;

אֶל תִּקַּח מֵאִתּוֹ נֶשֶׁךְ וְתִרְבִּית וַיֵּרֶאֱתָ מֵאֲלֵהֶיךָ וְחִי אִתְּךָ עִמָּךְ

36 you take no usury or increase from him; and
you have been afraid of your Elohim; and
your brother has lived with you;

את כסףך לא תתן לו בנשך ובמרבית לא תתן אכלך

37 you do not give your money to him in usury,
and you do not give your food for increase.

אני יהוה אלהיכם אשר הוצאתי אתכם מארץ מצרים לתת לכם את ארץ כנען
להיות לכם לאלהים

38 I [am] your Elohim YudHeyVavHey, who has
brought you out of the land of Egypt to give
the land of Canaan to you, to become your
Elohim.

וכי ימוך אחיך עמך ונמכר לך לא תעבד בו עבד עבד

39 And when your brother becomes poor with
you, and he has been sold to you, you do not
lay servile service on him;

כשכיר כתושב יהיה עמך עד שנת היבל יעבד עמך

40 he is as a hired worker [and] as a settler with
you; he serves with you until the Year of the
Jubilee—

ויצא מעמך הוא ובניו עמו ושב אל משפחתו ואל אחוזת אבתיו ישוב

41 then he has gone out from you, he and his sons with him, and has turned back to his family; and he turns back to the possession of his fathers.

כִּי עֲבָדֵי הֵם אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם לֹא יִמְכְּרוּ מִמִּכְרֹת עֶבֶד

42 For they [are] My servants, whom I have brought out from the land of Egypt: they are not sold [with] the sale of a servant;

לֹא תִרְדֶּה בּוֹ בְּפָרֶךְ וְיִירָאתָ מֵאֱלֹהָיֶךָ

43 you do not rule over him with rigor, and you have been afraid of your Elohim.

וְעֲבָדְךָ וְאִמָּתְךָ אֲשֶׁר יִהְיוּ לְךָ מֵאֶת הַגּוֹיִם אֲשֶׁר סְבִיבֹתֶיכֶם מֵהֶם תִּקְנוּ עֶבֶד וְאִמָּה

44 And your manservant and your handmaid whom you have [are] from the nations who [are] around you; you buy manservant and handmaid from them,

וְגַם מִבְּנֵי הַתּוֹשְׁבִים הַגֵּרִים עִמָּכֶם מֵהֶם תִּקְנוּ וּמִמִּשְׁפַּחְתָּם אֲשֶׁר עִמָּכֶם אֲשֶׁר הוֹלִידוּ בְּאֶרֶצְכֶם וְהָיוּ לָכֶם לְאֻחָזָה

45 and also from the sons of the settlers who are sojourning with you, you buy from them, and from their families who [are] with you, which

they have begotten in your land, and they
have been to you for a possession;

וְהִתְנַחֲלֶתֶם אֹתָם לְבְנֵיכֶם אַחֲרֵיכֶם לְרֶשֶׁת אַחְזָה לְעַלְמָם בְּהֵם תַּעֲבֹדוּ וּבְאַחֲיֵכֶם
בְּנֵי יִשְׂרָאֵל אִישׁ בְּאָחִיו לֹא תִרְדֶּה בּוֹ בְּכָל־

46 and you have taken them for an inheritance
for your sons after you, to inherit [for] a
possession; you lay service on them for all
time, but on your brothers, the sons of Israel,
each with his brother—you do not rule over
him with rigor.

וְכִי תִשָּׁיג יָד גֵּר וְתוֹשֵׁב עִמָּךְ וּמָדָךְ אַחֲיֶיךָ עִמּוֹ וְנִמְכַּר לְגֵר וְתוֹשֵׁב עִמָּךְ אוֹ לְעַקֵּר
מִשְׁפַּחַת גֵּר

47 And when the hand of a sojourner or settler
with you attains [riches], and your brother
with him has become poor, and he has been
sold to a sojourner, a settler with you, or to the
root of the family of a sojourner,

אַחֲרֵי נִמְכַּר גָּאֻלָּה תִּהְיֶה לוֹ אֶחָד מֵאָחִיו יִגְאֹלֵנוּ

48 after he has been sold, there is a right of
redemption for him; one of his brothers
redeems him,

אוֹ דָּדוֹ אוֹ בֶן דָּדוֹ יִגְאֹלֵנוּ אוֹ מִשְׁאֵר בְּשָׂרוֹ מִמִּשְׁפַּחַתוֹ יִגְאֹלֵנוּ אוֹ הַשִּׁינָה יָדוֹ
וְנִגְאֹל

49 or his uncle or a son of his uncle redeems him, or any of the relations of his flesh, of his family, redeems him, or [if] his own hand has attained [means] then he has been redeemed.

וְחָשַׁב עִם קִנְיָהּ מִשְׁנַת הַמִּכְרוֹ לֹא עַד שְׁנַת הַיָּבֵל וְהָיָה כֶּסֶף מִמִּכְרוֹ בְּמִסְפַּר שָׁנִים כִּימֵי שָׂכִיר יִהְיֶה עִמּוֹ

50 And he has reckoned with his buyer from the year of his being sold to him until the Year of Jubilee, and the money of his sale has been by the number of years; it is with him as the days of a hired worker.

אִם עוֹד רַבּוֹת בְּשָׁנִים לְפִיָּהֶן יָשִׁיב גְּאֻלָּתוֹ מִכֶּסֶף מִקְנָתוֹ

51 If many years still [remain], he gives back his redemption [money] according to them, from the money of his purchase.

וְאִם מְעַט נִשְׁאַר בְּשָׁנִים עַד שְׁנַת הַיָּבֵל וְחָשַׁב לֹא כָּפִי שָׁנָיו יָשִׁיב אֶת גְּאֻלָּתוֹ

52 And if few are left of the years until the Year of Jubilee, then he has reckoned with him [and] he gives back his redemption [money] according to his years;

כְּשָׂכִיר שָׁנָה בְּשָׁנָה יִהְיֶה עִמּוֹ לֹא יִרְדְּנוּ בְּפֶרֶךְ לְעֵינֶיךָ

53 as a hired worker, year by year, he is with him, and he does not rule him with rigor before your eyes.

וְאִם לֹא יִגְאָל בְּאַלְהָהּ וַיֵּצֵא בְּשָׁנַת הַיָּבֵל הוּא וּבָנָיו עִמּוֹ

54 And if he is not redeemed in these [years], then he has gone out in the Year of Jubilee, he and his sons with him.

כִּי לִי בְנֵי יִשְׂרָאֵל עֲבָדִים עֲבָדֵי הֵם אֲשֶׁר הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם

55 For the sons of Israel [are] servants to Me; they [are] My servants whom I have brought out of the land of Egypt; I [am] your Elohim YudHeyVavHey.”

VAYIKRA — CHAPTER 26

לֹא תַעֲשׂוּ לָכֶם אֱלִילִים וּפֶסֶל וּמִצַּבָּה לֹא תִקְיְמוּ לָכֶם וְאֲבֵן מַשְׁכִּית לֹא תִתְּנוּ
בְּאַרְצְכֶם לְהִשְׁתַּחֲוֹת עָלֶיהָ כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם

- 1** “You do not make idols for yourselves; and you do not set up carved image or standing image for yourselves; and you do not put a stone of imagery in your land, to bow yourselves to it; for I [am] your Elohim YudHeyVavHey.

אֶת שַׁבְּתֹתַי תִּשְׁמְרוּ וּמִקֻּדְשֵׁי תִירָאוּ אֲנִי יְהוָה

- 2** You keep My Sabbaths and you revere My sanctuary; I [am] YudHeyVavHey.

אִם בְּחֻקֹּתַי תֵּלְכוּ וְאֶת מִצְוֹתַי תִּשְׁמְרוּ וְעֲשִׂיתֶם אֹתָם

- 3** If you walk in My statutes, and you keep My commands, and have done them,

וְנָתַתִּי גִשְׁמִיכֶם בְּעֵתָם וְנָתַנָּה הָאָרֶץ יְבוּלָהּ וְעַץ הַשָּׂדֶה יִתֵּן פְּרִיָּו

- 4** then I have given your rains in their season, and the land has given her produce, and the tree of the field gives its fruit;

וְהִשְׁיֵג לָכֶם דִּישׁ אֶת בָּצִיר וּבָצִיר יִשְׁיֵג אֶת זֶרַע וְאָכְלֹתֶם לֶחֶמְכֶם לְשֹׁבַע וַיִּשְׁבְּתֶם
לְבָטַח בְּאַרְצְכֶם

5 and the threshing has reached to you, [and] the gathering, and the gathering reaches the sowing-[time]; and you have eaten your bread to satiety, and have dwelt confidently in your land.

וְנָתַתִּי שְׁלוֹם בְּאַרְצְךָ וּשְׁכַבְתֶּם וְאֵין מַחְרִיד וְהִשְׁבַּתִּי חַיָּה רָעָה מִן הָאָרֶץ וְחָרֵב לֹא תַעֲבֹר בְּאַרְצְכֶם

6 And I have given peace in the land, and you have lain down, and there is none causing trembling; and I have caused evil beasts to cease out of the land, and the sword does not pass over into your land.

וְרִדְפֶתֶם אֶת אֹיְבֵיכֶם וְנָפְלוּ לִפְנֵיכֶם לְחָרֵב

7 And you have pursued your enemies, and they have fallen before you by the sword;

וְרִדְפוּ מִכֶּם חֲמִשָּׁה מֵאָה וּמֵאָה מִכֶּם רִבְבָּה יִרְדְּפוּ וְנָפְלוּ אֹיְבֵיכֶם לִפְנֵיכֶם לְחָרֵב

8 and five of you have pursued one hundred, and one hundred of you pursue a myriad; and your enemies have fallen before you by the sword.

וּפְנִיתִי אֲלֵיכֶם וְהִפְרִיתִי אֶתְכֶם וְהִרְבֵּיתִי אֶתְכֶם וְהִקִּמְתִּי אֶת בְּרִיתִי אִתְּכֶם

9 And I have turned to you, and have made you fruitful, and have multiplied you, and have established My covenant with you;

וְאַכְלֶתֶם יֶשֶׁן נוֹשֵׁן וְיֶשֶׁן מִפְּנֵי חֹדֶשׁ תּוֹצִיאוּ

10 and you have eaten old [store], and you bring out the old because of the new.

וְנָתַתִּי מִשְׁכְּנִי בְּתוֹכְכֶם וְלֹא תִגְעַל נַפְשִׁי אֶתְכֶם

11 And I have given My Dwelling Place in your midst, and My soul does not loathe you;

וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם וְהִיִּיתִי לָכֶם לֵאלֹהִים וְאַתֶּם תִּהְיוּ לִי לְעָם

12 and I have habitually walked in your midst, and have become your Elohim, and you become My people;

אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם מִהֵיטֵב לָהֶם עֲבָדִים וְאַשְׁבַּר מִטַּת עַלְכֶם וְאוֹלֶךְ אֶתְכֶם קוֹמָמִיּוֹת

13 I [am] your Elohim YudHeyVavHey, who has brought you out of the land of the Egyptians, from being their servants; and I break the bars of your yoke and cause you to go erect.

וְאִם לֹא תִשְׁמָעוּ לִי וְלֹא תַעֲשׂוּ אֶת כָּל הַמִּצְוֹת הָאֵלֶּה

14 And if you do not listen to Me and do not do all these commands,

וְאִם בְּחִקְתִּי תִמָּאֶסוּ וְאִם אֶת מִשְׁפָּטִי תִגְעַל נִפְשְׁכֶם לְבִלְתִּי עֲשׂוֹת אֶת כָּל מִצְוֹתַי
לְהַפְרֹכֶם אֶת בְּרִיתִי

15 and if you kick at My statutes, and if your soul
loathes My judgments, so as not to do all My
commands—to your breaking My covenant—

אֲףִי אֲנִי אֶעֱשֶׂה זֹאת לָכֶם וְהִפְקַדְתִּי עֲלֵיכֶם בְּהִלָּה אֶת הַשְׁחָפֶת וְאֶת הַקְדָּחַת
מַכְלֹת עֵינַיִם וּמַדִּיבַת נֶפֶשׁ וְזִרְעָתֶם לָרִיק וְזִרְעֲכֶם וְאָכְלֵהוּ אִיְבֵיכֶם

16 I also do this to you: I have even appointed
trouble over you, the consumption, and the
burning fever, consuming eyes, and causing
pain of soul; and you have sowed your seed in
vain, and your enemies have eaten it;

וְנִתַּתִּי פָנַי בָּכֶם וְנִגְפַתֶּם לִפְנֵי אִיְבֵיכֶם וְרָדוּ בָכֶם שׂוֹנְאֵיכֶם וְנִסְתָּם וְאִין רִדְף אֶתְכֶם

17 and I have set My face against you, and you
have been struck before your enemies; and
those hating you have ruled over you, and you
have fled when there is none pursuing you.

וְאִם עַד אֵלֶּה לֹא תִשְׁמָעוּ לִי וְיִסְפַּתִּי לִי־סָרָה אֶתְכֶם שְׁבַע עַל חַטֹּאתֵיכֶם

18 And if up to these you [still] do not listen to
Me—then I have added to discipline you
sevenfold for your sins;

וְשִׁבַּרְתִּי אֶת גְּאוֹן עֲזֻכְכֶם וְנִתַּתִּי אֶת שְׁמִיכֶם כְּבָרָזִל וְאֶת אֲרָצְכֶם כְּנִחְשָׁה

19 and I have broken the pride of your strength,
and have made your heavens as iron, and
your earth as bronze;

וְתָם לְרִיק כְּחֹכֶם וְלֹא תִתֵּן אֶרְצְכֶם אֶת יְבוּלָהּ וְעֵץ הָאָרֶץ לֹא יִתֵּן פֶּרִיו

20 and your strength has been consumed in
vain, and your land does not give her produce,
and the tree of the land does not give its fruit.

וְאִם תֵּלְכוּ עִמִּי קָרִי וְלֹא תֹאבוּ לִשְׁמָעַ לִי וְיִסְפַּתִּי עֲלֵיכֶם מִכָּה שִׁבְעַת כַּחֲטֹאתֵיכֶם

21 And if you walk with Me [in] opposition, and
are not willing to listen to Me, then I have
added to you a plague sevenfold, according to
your sins,

וְהִשְׁלַחְתִּי בְכֶם אֶת חַיַּת הַשָּׂדֶה וְשָׂכְלָה אֶתְכֶם וְהִכְרִיתָהּ אֶת בְּהֵמַתְכֶם וְהִמְעִיטָה
אֶתְכֶם וְנִשְׁמֹו דִרְכֵיכֶם

22 and sent the beast of the field against you,
and it has bereaved you; and I have cut off
your livestock, and have made you few, and
your ways have been desolate.

וְאִם בְּאֵלָהּ לֹא תוֹסְרוּ לִי וְהִלַּכְתֶּם עִמִּי קָרִי

23 And if by these you are not instructed by Me,
and have walked with Me [in] opposition,

וְהִלַּכְתִּי אִפֹּי אֲנִי עִמָּכֶם בְּקָרִי וְהִכִּיתִי אֶתְכֶם גַּם אֲנִי שִׁבְעַת עַל חַטֹּאתֵיכֶם

24 then I have walked—I also—with you in opposition, and have struck you, even I, sevenfold for your sins;

וְהִבֵּאתִי עֲלֵיכֶם חֶרֶב נִקְמַת נֶקֶם בְּרִית וְנֶאֱסַפְתֶּם אֶל עָרֵיכֶם וְשַׁלַּחְתִּי דָבָר
בְּתוֹכְכֶם וְנִתְּתֶם בְּיַד אוֹיֵב

25 and I have brought in a sword on you, executing the vengeance of a covenant; and you have been gathered to your cities, and I have sent pestilence into your midst, and you have been given into the hand of an enemy.

בְּשִׁבְרִי לָכֶם מָטָה לָחֶם וְאָפוּ עֶשֶׂר נָשִׁים לַחֲמֶכֶם בְּתַנּוּר אֶחָד וְהִשִּׁיבוּ לַחֲמֶכֶם
בְּמִשְׁקָל וְאָכַלְתֶּם וְלֹא תִשְׂבְּעוּ

26 In My breaking your staff of bread, then ten women have baked your bread in one oven, and have given back your bread by weight; and you have eaten and are not satisfied.

וְאִם בְּזֹאת לֹא תִשְׁמָעוּ לִי וְהִלַּכְתֶּם עִמִּי בְקָרִי

27 And if for this you do not listen to Me, and have walked with Me in opposition,

וְהִלַּכְתִּי עִמָּכֶם בְּחֶמֶת קָרִי וְיִסְרַתִּי אֶתְכֶם אֲף אֲנִי שִׁבַּע עַל חַטֹּאתֵיכֶם

28 then I have walked with you in the fury of opposition, and have disciplined you, even I, sevenfold for your sins.

וְאָכַלְתֶּם בָּשָׂר בְּנֵיכֶם וּבָשָׂר בְּנֹתֵיכֶם תֹּאכְלוּ

29 And you have eaten [the] flesh of your sons;
and you eat [the] flesh of your daughters.

וְהִשְׁמַדְתִּי אֶת בְּמֹתֵיכֶם וְהִכְרַתִּי אֶת חֲמֻנֵיכֶם וְנָתַתִּי אֶת פְּגְרֵיכֶם עַל פְּגְרֵי
גִּלּוּלֵיכֶם וְגִעְלָה נִפְשִׁי אֶתְכֶם

30 And I have destroyed your high places, and
cut down your images, and have put your
carcasses on the carcasses of your idols, and
My soul has loathed you;

וְנָתַתִּי אֶת עָרֵיכֶם חֲרָבָה וְהִשְׁמוּתִי אֶת מְקֹדְשֵׁיכֶם וְלֹא אֲרִיחַ בְּרִיחַ נִיחֻחְכֶם

31 and I have made your cities a ruin, and have
made your sanctuaries desolate, and I do not
smell your refreshing fragrance;

וְהִשְׁמַתִּי אֲנִי אֶת הָאָרֶץ וְשָׁמְמוּ עָלֶיהָ אֹיְבֵיכֶם הַיֹּשְׁבִים בָּהּ

32 and I have made the land desolate, and your
enemies who are dwelling in it have been
astonished at it.

וְאֶתְכֶם אֲזַרָה בְּגוֹלִים וְהִרִיקְתִּי אַחֲרֵיכֶם חָרָב וְהִיְתָה אֶרְצְכֶם שְׁמָמָה וְעָרֵיכֶם יְהִיוּ
חֲרָבָה

33 And I scatter you among nations, and have
drawn out a sword after you, and your land
has been a desolation, and your cities are a
ruin.

אז תרצה הארץ את שבתתיה כל ימי השמה ואתם בארץ איביכם אז תשבת
הארץ והרצת את שבתתיה

34 Then the land enjoys its Sabbaths all the days
of the desolation—and you [are] in the land of
your enemies; then the land rests, and has
enjoyed its Sabbaths;

כל ימי השמה תשבת את אשר לא שבתה בשבתתים בשבתכם עליה

35 it rests all the days of the desolation [for] that
which it has not rested in your Sabbaths, in
your dwelling on it.

והנשארים בכם והבאתי מרד בלבבם בארצת איביהם ורדף אתם קול עליה נדף
ונסו מנסת חרב ונפלו ואין רדף

36 And those who are left of you—I have also
brought a faintness into their heart in the
lands of their enemies, and the sound of a leaf
driven away has pursued them, and they have
fled [as in] flight from a sword—and they have
fallen, and there is none pursuing.

וכשלו איש באחיו כמפני חרב ורדף אין ולא תהיה לכם תקומה לפני איביכם

37 And they have stumbled on one another, as
from the face of a sword, and there is none
pursuing, and you have no standing before
your enemies,

וְאִבְדֶּתֶם בְּגוֹיִם וְאָכְלָה אֶתְכֶם אֶרֶץ אֲיִבֵיכֶם

38 and you have perished among the nations,
and the land of your enemies has consumed
you.

וְהַנִּשְׁאָרִים בְּכֶם מִקּוּ בַעֲוֹנֹם בְּאֶרֶצַת אֲיִבֵיכֶם וְאִף בַּעֲוֹנַת אֲבֹתָם אֹתָם מִקּוּ

39 And those who are left of you—they consume
away in their iniquity, in the lands of your
enemies; and also in the iniquities of their
fathers, they consume away with them.

וְהִתְוֹדוּ אֶת עֲוֹנָם וְאֵת עֲוֹן אֲבֹתָם בְּמַעַלִם אֲשֶׁר מָעְלוּ בִּי וְאִף אֲשֶׁר הִלְכוּ עִמִּי
בְקָרִי

40 And [if] they have confessed their iniquity
and the iniquity of their fathers, in their
trespass which they have trespassed against
Me, and also that they have walked with Me in
opposition,

אִף אֲנִי אֵלֶיךָ עִמָּם בְּקָרִי וְהִבֵּאתִי אֹתָם בְּאֶרֶץ אֲיִבֵיהֶם אוֹ אֲזִי יִכְנַע לִבָּבָם הָעָרֶל
וְאֲזִי יִרְצוּ אֶת עֲוֹנָם

41 when I also walk in opposition to them, and
have brought them into the land of their
enemies—if then their uncircumcised heart is
humbled, and then they accept the
punishment of their iniquity—

וְזָכַרְתִּי אֶת בְּרִיתִי יַעֲקֹב וְאֶף אֶת בְּרִיתִי יִצְחָק וְאֶף אֶת בְּרִיתִי אַבְרָהָם אֶזְכֹּר
וְהָאָרֶץ אֶזְכֹּר

42 then I have remembered My covenant [with] Jacob, and also My covenant [with] Isaac, and also My covenant [with] Abraham I remember, and I remember the land.

וְהָאָרֶץ תַּעֲזֹב מֵהֶם וְתִרְץ אֶת שַׁבְּתֹתֶיהָ בְּהִשְׁמָהּ מֵהֶם וְהֵם יִרְצוּ אֶת עֲוֹנֵם יַעַן
וּבִיעָן בְּמִשְׁפָּטִי מֵאִסּוֹ וְאֶת חֻקֹּתַי גָּעְלָה נַפְשָׁם

43 And the land is left by them, and enjoys its Sabbaths, in the desolation without them, and they accept the punishment of their iniquity, because, even because, they have kicked against My judgments, and their soul has loathed My statutes,

וְאֶף גַּם זֹאת בְּהִיּוֹתָם בָּאָרֶץ אִי־בִיָּהֶם לֹא מֵאֲסָתִים וְלֹא גָעְלֹתִים לְכָלֵּתָם לְהַפִּיר
בְּרִיתִי אִתָּם כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם

44 and also even this, in their being in the land of their enemies, I have not rejected them, nor have I loathed them, to consume them, to break My covenant with them; for I [am] their Elohim YudHeyVavHey—

וְזָכַרְתִּי לָהֶם בְּרִית רֵאשֻׁנִים אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיתָ
לָהֶם לֵאלֹהִים אֲנִי יְהוָה

45 then I have remembered for them the covenant of the ancestors, whom I brought forth out of the land of Egypt before the eyes of the nations to become their Elohim; I [am] YudHeyVavHey.”

אֱלֹהֵי הַחֻקִּים וְהַמִּשְׁפָּטִים וְהַתּוֹרָה אֲשֶׁר נָתַן יְהוָה בֵּינוּ וּבֵין בְּנֵי יִשְׂרָאֵל בְּהָר סִינַי
בְּיַד מֹשֶׁה

46 These [are] the statutes, and the judgments, and the laws, which YudHeyVavHey has given between Him and the sons of Israel in Mount Sinai, by the hand of Moses.

VAYIKRA — CHAPTER 27

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר

1 And YudHeyVavHey speaks to Moses, saying,

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ כִּי יִפְלֹא נָדָר בְּעֶרְכָּךְ נַפְשֹׁת לַיהוָה

2 “Speak to the sons of Israel, and you have said to them: When a man makes a special vow in your valuation of persons to YudHeyVavHey,

וְהָיָה עֶרְכָּךְ הַזָּכָר מִבֶּן עֶשְׂרִים שָׁנָה וְעַד בֶּן שְׁשִׁים שָׁנָה וְהָיָה עֶרְכָּךְ הַמֵּשִׁים שֶׁקֶל כֶּסֶף בַּשֶּׁקֶל הַקֹּדֶשׁ

3 then your valuation has been of the male from a son of twenty years even to a son of sixty years, and your valuation has been fifty shekels of silver by the shekel of the holy place.

וְאִם נָקֵבָה הוּא וְהָיָה עֶרְכָּךְ שְׁלֹשִׁים שֶׁקֶל

4 And if it [is] a female, then your valuation has been thirty shekels;

וְאִם מִבֶּן חֲמִשׁ שָׁנִים וְעַד בֶּן עֶשְׂרִים שָׁנָה וְהָיָה עֶרְכָּךְ הַזָּכָר עֶשְׂרִים שֶׁקֶלִים וְלַנְּקֵבָה עֶשְׂרֵת שֶׁקֶלִים

5 and if from a son of five years even to a son of twenty years, then your valuation of the male

has been twenty shekels, and for the female,
ten shekels;

וְאִם מִבֶּן חֹדֶשׁ וְעַד בֶּן חֲמִשׁ שָׁנִים וְהָיָה עֶרְכְּךָ הַזָּכָר חֲמִשָּׁה שֶׁקֶלִים כֶּסֶף וְלַנְּקֵבָה
עֶרְכְּךָ שְׁלֹשָׁת שֶׁקֶלִים כֶּסֶף

6 and if from a son of a month even to a son of
five years, then your valuation of the male has
been five shekels of silver, and for the female
your valuation [is] three shekels of silver;

וְאִם מִבֶּן שָׁשִׁים שָׁנָה וּמַעְלָה אִם זָכָר וְהָיָה עֶרְכְּךָ חֲמִשָּׁה עָשָׂר שֶׁקֶל וְלַנְּקֵבָה
עָשָׂרָה שֶׁקֶלִים

7 and if from a son of sixty years and above, if a
male, then your valuation has been fifteen
shekels, and for a female, ten shekels.

וְאִם מִדָּה הוּא מִעֶרְכְּךָ וְהֶעֱמִידוֹ לִפְנֵי הַכֹּהֵן וְהֶעְרִיף אֹתוֹ הַכֹּהֵן עַל פִּי אֲשֶׁר תִּשְׁיֵג
יָד הַנָּדָר יַעֲרִיכֵנוּ הַכֹּהֵן

8 And if he is poorer than your valuation, then
he has presented himself before the priest,
and the priest has valued him; according to
that which the hand of him who is vowing
reaches, the priest values him.

וְאִם בְּהִמָּה אֲשֶׁר יִקְרִיבוּ מִמֶּנָּה קֶרְבֵּן לַיהוָה כֹּל אֲשֶׁר יִתֵּן מִמֶּנּוּ לַיהוָה יִהְיֶה קֹדֶשׁ

9 And if [it is] a beast of which they bring near
[as] an offering to YudHeyVavHey, all that
[one] gives of it to YudHeyVavHey is holy;

לֹא יִחַלִּיפֻנּוּ וְלֹא יִמִּיר אֹתוֹ טוֹב בְּרָע אוֹ רָע בְּטוֹב וְאִם הִמִּיר יִמִּיר בְּהֶמָּה בְּבֶהֱמָה
וְהָיָה הוּא וְתַמּוּרְתּוֹ יִהְיֶה קֹדֶשׁ

10 he does not change it nor exchange it, a good
for a bad, or a bad for a good; and if he really
exchanges beast for beast, then it has been
[holy] and its exchange is holy.

וְאִם כָּל בְּהֶמָּה טְמֵאָה אֲשֶׁר לֹא יִקְרִיבוּ מִמֶּנָּה קֶרְבֵּן לַיהוָה וְהֶעֱמִיד אֶת הַבְּהֶמָּה
לִפְנֵי הַכֹּהֵן

11 And if [it is] any unclean beast of which they
do not bring near [as] an offering to
YudHeyVavHey, then he has presented the
beast before the priest,

וְהֶעֱרִיךְ הַכֹּהֵן אֹתָהּ בֵּין טוֹב וּבֵין רָע כְּעֶרְכָּךְ הַכֹּהֵן כֵּן יִהְיֶה

12 and the priest has valued it, whether good or
bad; according to your valuation, O priest, so it
is;

וְאִם גָּאֵל יִגְאֹלָנָה וְיִסְרַף חֲמִישְׁתּוֹ עַל עֶרְכָּךְ

13 and if he really redeems it, then he has added
its fifth to your valuation.

וְאִישׁ כִּי יִקְדֹּשׁ אֶת בֵּיתוֹ קֹדֶשׁ לַיהוָה וְהָעֲרִיכוּ הִכְהֵן בֵּין טוֹב וּבֵין רָע כַּאֲשֶׁר
יַעֲרִיד אֹתוֹ הִכְהֵן כֵּן יִקְוֹם

14 And when a man sanctifies his house [as] a
holy thing to YudHeyVavHey, then the priest
has valued it, whether good or bad; as the
priest values it so it stands;

וְאִם הַמִּקְדָּשׁ יִגָּאֵל אֶת בֵּיתוֹ וְיִסַּף חֲמִישִׁית כֶּסֶף עָרְכָּךְ עָלָיו וְהָיָה לוֹ

15 and if he who is sanctifying redeems his
house, then he has added a fifth of the money
of your valuation to it, and it has become his.

וְאִם מִשְׁדֶּה אֶחָזָתוֹ יִקְדֹּשׁ אִישׁ לַיהוָה וְהָיָה עָרְכָּךְ לְפִי זֶרְעוֹ זֶרַע חֶמֶר שְׁעָרִים
בְּחֲמִשִּׁים שֶׁקֶל כֶּסֶף

16 And if a man sanctifies to YudHeyVavHey
from a field of his possession, then your
valuation has been according to its seed—a
homer of barley-seed at fifty shekels of silver;

אִם מִשְׁנַת הַיָּבֵל יִקְדֹּשׁ שְׂדֵהוּ כְּעָרְכָּךְ יִקְוֹם

17 if he sanctifies his field from the Year of the
Jubilee, according to your valuation it stands;

וְאִם אַחֲרֵי הַיָּבֵל יִקְדֹּשׁ שְׂדֵהוּ וַחֲשַׁב לוֹ הִכְהֵן אֶת הַכֶּסֶף עַל פִּי הַשָּׁנִים הַנוֹתֵרוֹת
עַד שְׁנַת הַיָּבֵל וְנִגְרַע מִעָרְכָּךְ

18 and if he sanctifies his field after the Jubilee,
then the priest has reckoned the money to him

according to the years which are left, to the Year of the Jubilee, and it has been diminished from your valuation.

וְאִם גָּאֵל יִגְאֹל אֶת הַשָּׂדֶה הַמִּקְדִּישׁ אֹתוֹ וְיִסַּף חֲמִשִּׁית כֶּסֶף עֶרְכָּךְ עָלָיו וְקָם לוֹ

19 And if he really redeems the field—he who is sanctifying it—then he has added a fifth of the money of your valuation to it, and it has been established to him;

וְאִם לֹא יִגְאֹל אֶת הַשָּׂדֶה וְאִם מָכַר אֶת הַשָּׂדֶה לְאִישׁ אֲחֵר לֹא יִגְאֹל עוֹד

20 and if he does not redeem the field, or if he has sold the field to another man, it is not redeemed anymore;

וְהָיָה הַשָּׂדֶה בְּצֵאתוֹ בִּיבֹל קֹדֶשׁ לַיהוָה כְּשָׂדֶה הַחֹרֵם לְכַהֵן תְּהִיָּה אַחֲזָתוֹ

21 and the field has been, in its going out in the Jubilee, holy to YudHeyVavHey as a field which is devoted; his possession is for the priest.

וְאִם אֶת שָׂדֶה מִקְנָתוֹ אֲשֶׁר לֹא מִשָּׂדֶה אַחֲזָתוֹ יִקְדִּישׁ לַיהוָה

22 And if he sanctifies a field of his purchase to YudHeyVavHey, which [is] not of the fields of his possession,

וְחָשַׁב לוֹ הַכֹּהֵן אֶת מִכְסַּת הָעֶרְכָּךְ עַד שָׁנַת הַיָּבֵל וְנָתַן אֶת הָעֶרְכָּךְ בַּיּוֹם הַהוּא
קֹדֶשׁ לַיהוָה

23 then the priest has reckoned to him the
amount of your valuation up to the Year of
Jubilee, and he has given your valuation in
that day [as] a holy thing to YudHeyVavHey;

בְּשָׁנַת הַיּוֹבֵל יָשׁוּב הַשְּׂדֵה לְאִשֶּׁר קָנָהּוּ מֵאִתּוֹ לְאִשֶּׁר לוֹ אֶחָזֶזֶת הָאָרֶץ

24 in the Year of the Jubilee the field returns to
him from whom he bought it, to him who
[has] the possession of the land.

וְכָל עֶרְכָּךְ יִהְיֶה בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה יִהְיֶה הַשֶּׁקֶל

25 And all your valuation is by the shekel of the
holy place: the shekel is twenty gerahs.

אֵךְ בְּכוֹר אִשֶּׁר יִבְכֹּר לַיהוָה בְּבִהְמָה לֹא יִקְדִּישׁ אִישׁ אֹתוֹ אִם שׁוֹר אִם שֶׂה לַיהוָה
הוּא

26 Only, a firstling which is YudHeyVavHey's
firstling among beasts—no man sanctifies it,
whether ox or sheep; it [is] YudHeyVavHey's.

וְאִם בְּבִהְמָה הַטְּמְאָה וּפְדָה בְּעֶרְכָּךְ וַיִּסַּף חֲמִשְׁתּוֹ עָלָיו וְאִם לֹא יִגְאֹל וְנִמְכַּר
בְּעֶרְכָּךְ

27 And if [from] among the unclean beast, then
he has ransomed [it] at your valuation, and he
has added its fifth to it; and if it is not

redeemed, then it has been sold at your valuation.

אך כל חרם אשר יחרם איש ליהוה מכל אשר לו מאדם ובהמה ומשדה אחרתו
לא ימכר ולא יגאל כל חרם קדש קדשים הוא ליהוה

28 Only, no devoted thing which a man devotes to YudHeyVavHey of all that he has, of man, and beast, and of the field of his possession, is sold or redeemed; every devoted thing is most holy to YudHeyVavHey.

כל חרם אשר יחרם מן האדם לא יפדה מות יומת

29 No devoted thing, which is devoted of man, is ransomed, it is surely put to death.

וכל מעשר הארץ מזרע הארץ מפרי העץ ליהוה הוא קדש ליהוה

30 And all tithe of the land, of the seed of the land, of the fruit of the tree, is YudHeyVavHey's; [it is] holy to YudHeyVavHey.

ואם גאל גאל איש ממעשרו חמשיתו יסף עליו

31 And if a man really redeems [any] of his tithe, he adds its fifth to it.

וכל מעשר בקר וצאן כל אשר יעבר תחת השבט העשירי יהיה קדש ליהוה

32 And all the tithe of the herd and of the flock—
all that passes by under the rod—the tenth is
holy to YudHeyVavHey;

לֹא יִבְקֹר בֵּין טוֹב לְרָע וְלֹא יִמְיֶרְנוּ וְאִם הֵמָּר יִמְיֶרְנוּ וְהָיָה הוּא וְתַמּוּרְתּוֹ יִקְדָּשׁ
קֹדֶשׁ לֹא יִגָּאֵל

33 he does not inquire between good and bad,
nor does he exchange it; and if he really
exchanges it, then it has been [holy] and its
exchange is holy; it is not redeemed.”

אֵלֶּה הַמִּצְוֹת אֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל בְּהַר סִינַי

34 These [are] the commands which
YudHeyVavHey has commanded Moses for the
sons of Israel in Mount Sinai.

STANDING NOTES — WHERE THE COPIES DIVIDE

Leviticus 1:1 — the Name's first standing in this book, and the book's name.

This book opens with the call itself: “And YudHeyVavHey calls to Moses, and speaks to him out of the Tent of Meeting, saying.” The Name stands in the book's very first verse — through Exodus it had first stood at the bush (Exodus 3:2); here it stands at the head, inside the frame, and the speech it opens runs from 1:2 through nearly the whole book. The book's name is its first word: Vayikra, “and He calls” (qara, 7121) — opened in Words Opened. The speaking formula, “And YudHeyVavHey speaks to Moses, saying,” stands twenty-seven times in the book, counted from the record.

The numbering of the verses — where the Hebrew count and the English count divide.

In one place the Hebrew copy numbers the verses differently from the English copies, and this book's references follow the English count, as the corpus does. The Hebrew counts English 6:1–7 as its own 5:20–26, and its own sixth chapter (6:1–23) stands as

English 6:8–30. The Hebrew line above each rendering is the verse its reference names; the same 859 verses stand on both sides of the seam, and nothing is added or lost in it.

Leviticus 16:8, 10, 26 — the goat of departure.

Four times in this chapter — at 16:8, twice at 16:10, and at 16:26 — the Hebrew carries one word, Azazel (5799), and it stands nowhere else in all the writings. The corpus's English dress renders the word by its sense: the goat that departs, bearing the sins confessed over it into the wilderness (16:21–22) — “one lot for YudHeyVavHey and one lot for a goat of departure” (16:8). The rendering keeps that dress; the Hebrew's single word is named here so the reader knows one word stands behind it.

Leviticus 10:8–11 — the charge spoken to Aaron alone.

Once in this book the speaking turns from Moses to Aaron alone: “And YudHeyVavHey speaks to Aaron, saying, ‘You do not drink wine and strong drink...’” (10:8–9). It is given in the consecration's grief, between the strange fire of his two sons (10:1–2) and Aaron's silence (10:3). Under the set's shared classification the consecration chapters (chs. 8–10)

print black as narrative, this charge among them; the layout page states the ink plainly, and the words themselves stand exactly as the Hebrew carries them.

Leviticus 19:2 — “You are holy, for I [am] holy.”

The holiness words are spoken not to the priests alone but “to all the congregation of the sons of Israel” (19:2), and their opening sentence is the book's keynote: “You are holy, because I, your Elohim YudHeyVavHey, [am] holy.” The set-apart word family carries the book: qadosh (6918) stands twenty times, from the holy place of the offerings (6:16) to this charge and its echo at 20:26, and its noun qodesh (6944) ninety-two times, from “most holy” at 2:3. Both are opened in Words Opened.

Leviticus 24:11, 16 — the Name standing alone.

In the case of the blasphemer the record calls it simply “the Name” (ha-shem, 8034): “the son of the Israeli woman execrates the Name and reviles” (24:11). The law answers in the Name's full dress: “he who is execrating the Name of YudHeyVavHey is certainly put to death” (24:16). The word shem stands eleven times in the book; its first standing is the charge not to defile it — “nor do you defile the Name of your Elohim” (18:21).

Leviticus 25:10 — the Jubilee.

The fiftieth year is hallowed in the book's own words: “and you have proclaimed liberty in the land to all its inhabitants; it is a Jubilee for you” (25:10). The word yovel (3104) stands twenty times in the book, all of them in the Jubilee chapters and the valuations that reckon by it (chs. 25 and 27), and its first standing is here. The liberty word, deror (1865), stands in the book only here.

Leviticus 26:46 and 27:34 — the book's two seals.

The book is sealed twice, and both seals name the same place and the same hand. After the blessings and the curses: “These [are] the statutes, and the judgments, and the laws, which YudHeyVavHey has given between Him and the sons of Israel in Mount Sinai, by the hand of Moses” (26:46). Then a further chapter — vows, devotions, and tithes (ch. 27) — and the whole is sealed again: “These [are] the commands which YudHeyVavHey has commanded Moses for the sons of Israel in Mount Sinai” (27:34). The chapter after the first seal stands in the record's own order, printed as it stands.

WORDS OPENED — FIRST STANDINGS IN THIS BOOK

וַיִּקְרָא — **Vayikra (7121, qara, “to call; to proclaim”).**

The book's first word and its name: “And [He] calls to Moses” (1:1). The word stands 9 times in the book — at the call here, at Moses' calling Aaron's sons (10:4), at the leper's cry (13:45), and in its proclaiming sense through the appointed times: “which you proclaim [as] holy convocations” (23:2).

יְהוָה — **the Name (3068).**

First standing 1:1, in the book's opening call. It stands 311 times in Leviticus by the Hebrew's own count; at every standing the rendering prints YudHeyVavHey. In this book the Name never stands in its pointed or compound forms, and its short form, YAH, does not stand here at all — the count above is the whole of it.

קָרְבָּן — **Qorban (7133, “offering; that which is brought near”).**

First standing 1:2: “he brings an offering (qorban) near to YudHeyVavHey.” The word stands 40 times in the book — the offering word of the first seven chapters and of the peace-offerings and trespass laws

after them. It is built on qarav, to draw near: the thing brought near to the One who is approached.

כָּפַר — **Kaphar (3722, “to cover over; to make atonement”).**

First standing 1:4: “it has been accepted for him to make atonement for him.” The word stands 49 times in Leviticus — through the sin-offerings and trespass-offerings, and gathered thickest in the Day of Atonement chapter: “for on this day he makes atonement for you, to cleanse you” (16:30).

כַּפֹּרֶת — **Kapporet (3727).**

First standing 16:2: “to the front of the propitiatory covering, which [is] on the Ark.” The word stands 7 times in the book, all of them in the sixteenth chapter (16:2, 13, 14, 15) — the covering over the Chest, onto which the blood of the Day of Atonement is put. It is built on kaphar (3722), to cover over, and in Exodus it stood eighteen times in the pattern and the building.

קָדֹשׁ — **Qadosh (6918, “holy; set apart”).**

First standing 6:16, of the place where the present is eaten: “in a holy place.” The word stands 20 times in the book — of the place, of the priests (21:6–8), and of the people charged to be what He is: “You are holy,

because I, your Elohim YudHeyVavHey, [am] holy” (19:2). Its noun, qodesh (6944), stands 92 times, from the first “most holy” (2:3) onward.

מוֹעֵד — **Moed (4150, “appointed time; meeting”).**

First standing 1:1, in the Tent of Meeting — the appointed meeting — out of which the book is spoken. The word stands 49 times in Leviticus: of the Tent throughout, and of the appointed times themselves in the twenty-third chapter: “Appointed times of YudHeyVavHey, which you proclaim [as] holy convocations, these [are] My appointed times” (23:2).

CROSS-CHECK AGAINST THE CORPUS

Every verse of this rendering was compared against the project corpus (the Literal Standard Version line, used as cross-check only). Of the 859 verses, 294 differ from the corpus's English dress and 565 agree with it word for word. Every difference is a dress difference decided by the Hebrew of the verse itself: the corpus's YHWH prints YudHeyVavHey (311 standings); its God prints Elohim where the Hebrew carries אלהים (53 standings — at one of them, the molten god of 19:4, the corpus's own line prints the

lowercase “god” of the other-gods word, and the rendering keeps it, counted openly here and in this project's notes under OPEN-2). No “Lord” standings stand in this book — the Hebrew carries no lord-word here — and no “Spirit of God” phrase stands in it either; nothing of either is supplied. Nothing else differs: no verse is added, none removed, none reworded beyond the names' dress.

*“Speak to all the congregation of
the sons of Israel, and you have
said to them: You are holy, because
I, your Elohim YudHeyVavHey, [am]
holy.*

— Leviticus 19:2